Editor's Desk

As the nation prepares for the 150th Birth Anniversary of Mahatma Gandhi, an appraisal of his message becomes necessary. However, to attempt this is akin to scaling the insurmountable heights of Mount Everest. In the case of other distinguished personalities, the individual and the message are often two separate paradigms. But, in the case of Gandhi, he was not just the source of the message but himself the message. For, he lived by the belief that his life was an open book. Yet, it isn't so difficult that one cannot appreciate it. By living out the message that he gave to the masses of this country, he reinforced the effectiveness of his message. No wonder, he transformed the then Indian National Congress from a party of the urban elites into a mass movement.

Gandhi understood that any divide between the nature of an individual's persona and his philosophy could take away the impact that the message would otherwise have. As he insisted on profundity of thought and simplicity of life, he bade goodbye to gentlemanly clothes and wore a simple dhoti as the millions of peasants in India did then. He also refused to live in palatial houses and took to living in humble tenements like most of the Indian villagers did. This action of his at once identified him with the millions living at the base of the pyramid in the villages. Identification with them won him the love and affection of the countrymen and overnight he became a people's leader. The absence of a hiatus between his life and his teachings made him a trustworthy leader for the people. This helped him in transforming the Indian freedom struggle into one of national awakening and mass struggle for the dignity and pride of the common man.

As a thinker and man of action, Gandhi was rooted in the spirit of the soil. Unlike, Nehru and the other western educated barristers who till then led the then Congress, he was steeped in the political, economic and cultural ethos of the nation. So, in contrast with Nehruvian socialism, Gandhi advocated 'Gram Swaraj.' The model of development that Gandhi gave was what UNDP later on came to call bottom up participatory model. He was a strong votary of the wisdom of the masses and a true democrat. However, he understood that democracy could easily degenerate into mobocracy, if the people were led by men of straw. There were innumerable times when he withdrew the call for action because he saw that the people's consciousness had been overtaken by emotive appeals and not by collective wisdom. For this, he often had to face protest and resistance of his near and dear ones. But, for Gandhi truth was a higher ideal to be cherished than the favour or favouritism of one's close associates. It was this strength of his personality that helped him push reforms such as 'Clean India', 'Anti-Untouchability Drive', 'Non-Violence', 'Passive Resistance', and 'Communal Harmony' among the diverse religious and ethnic groups living in India. Though a staunch Hindu, he championed the 'Khilafat Movement' like any Indian Muslim would have for he believed in the brotherhood of all human kind. The relevance of Gandhi can never be under-estimated as long as men will highlight differences instead of commonalities between themselves. He was truly a 'Messenger of Peace' in a world riven by conflicting ideologies and faiths.

(Ravi K. Dhar)

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LISTENERSHIP STUDY OF MANN KI BAAT ACROSS DIFFERENT MEDIA

Nikhil Anand Giri* Sarvesh D. Tripathi**

This research paper tries to analyze the broadcast of radio programme 'Mann Ki Baat', a weekly address by the Indian Prime Minister, Narendra Modi through All India Radio (AIR). The objective of the programme is to connect to the millions of Indian citizens across the country and deliver his vision and framework of development. The paper also tries to analyse the effectiveness of radio as a medium of communication. The study is done among the members of a radio community on Facebook namely 'Radionama' which is quite an active group and operational since 2011. This was purposefully done to gauge the perception among listeners of 'Mann Ki Baat' using different media. The paper's main position is that radio is very effective medium of mass communication especially when issues related to development are to be delivered.

India's Prime Minister Narendra Modi connects with the common people through his weekly radio programme, 'Mann Ki Baat', aired on Sundays, though not consecutively, on All India Radio. The prime minister can be heard on about 422 radio stations and relay centres by about 40-50 million listeners (DNA, 2014). The programme runs for 20 to 30 minutes and mostly discusses the initiatives taken by the government. The utility of radio as a medium of communication lies in its wide reach and penetration especially in remote areas. The first episode of Mann Ki Baat was aired on October 3, 2014. As of April 2017 (till this research paper was started), 30 'Mann Ki Baat' episodes were aired. Each episode was generally theme based. The themes included socio-political, economic, energy, defence and education which have an important bearing on development. While the programme is meant to discuss government initiatives, Mr. Modi also takes up the common concerns of the citizens. The Indian radio broadcasting has come a long way from since 1923. On July 23 2017, the Indian radio completed 90 years of its broadcast. Currently All India Radio runs approximately 414 radio stations spread all over India combining with private channels its number rises to approximately 800 radio stations. Since Independence radio has played an instrumental role in building the roadmap of development.

PM Narendra Modi has used every medium to popularize the programme Mann Ki Baat. Every episode is shown live on his website, Mobile App, and the episode is immediately available on Sound Cloud. The episodes of December 2016 and January 2017 were Live on Mr. Narendra Modi's Facebook page as well. 'Every Mann Ki Baat' programme is available in 23 different languages and is also shown Live on several TV channels and aired on radio stations.

In terms of advertising rates, Mann Ki Baat commands a higher rate than any other programme on AIR including live cricket commentary of the India-Pakistan world cup match (for instance a ten second slot is being sold at over 0.2 million, while a similar sot costs approx. Rs.10000-15000 for a live cricket match. (KPMG India-FICCI Report 2017) The study becomes significant in the sense that in times of popularity of social media and visual bombardment, the government claims that radio programme 'Mann Ki Baat' became one of the most popular programmes in the history of radio, not just in India but worldwide. The paper will try to comprehend the use of this medium by the Indian government to deliver the development issues and its perception among listeners using different media and also it is important to know about the perception of this programme among its listeners, those who became aware through television, social media etc. Following are the objectives of the research;

i)   To find out the efficacy of radio as a medium of communication
ii) To understand the perception among members of online radio communities about 'Mann Ki Baat' as a radio programme
iii) To analyse the perception among listeners of 'Mann Ki Baat' using different media.

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The questions raised will be as following;

- Is radio an effective medium of mass communication to broadcast the programme 'Mann Ki Baat'?
- What is the perception among the listeners about the programme 'Mann Ki Baat'?
- What is the difference in perception about the programme 'Mann Ki Baat' among listeners using radio and other sources of communication such as television or social media?
- Do radio programmes really help in effectively delivering the development agenda of the government?

I. Review of Literature

Radio has been viewed as a public, democratic medium because it serves to enhance citizen engagement and also become a source of political information (Delli Carpini, 1993). Jurgen Habermas (2006) also calls for the maintenance of a self-regulated media and proper feedback mechanism between the public sphere and the society. In the programme 'Mann Ki Baat', the Indian Prime Minister provides information about new government initiatives and discusses issues of national importance. He reads out letters of selected listeners, play the voice messages recorded using a toll free number.

Stuti Saxena, a research scholar, in one of her articles published on Mann Ki Baat on 23rd July 2016 mentions that the constant theme of 'Mann Ki Baat' is 'volunteering' and 'contribution' from the people. Words like invite, suggestions, invited, public participation, volunteer, get involved, ideas, people's participation, share, encourage, urge, awareness, spread – find considerable mention in 'Mann Ki Baat'. All these words signify the Prime Minister's urge to disseminate his vision of development.

T. Sripathy opines that the radio messages are an important communication tool for creating t ideas, values and attitudes in the people. He suggests that radio plays an important role in making masses aware about their rights, roles & duties and solving problems of common man. The monthly radio address 'Mann Ki Baat' by the prime minister generated revenue of about Rs.10 crores for All India Radio (AIR) in the last two fiscal years. In 2016-17, the revenue was approximately Rs.5.19 crore, while it was Rs. 4.78 crores in 2015-16.

In October 2016 All India Radio conducted a survey on 'Mann Ki Baat' and its reach across the nation with an aim to gauge the strengths and overcome any limitation, were noticed. The survey carried out across 22 states and 2 Union territories, revealed some essential points;

i) About 92 % of the people had heard of ''Mann Ki Baat'' and about 80% of them had heard it once.
ii) States where the awareness level was particularly high were Manipur (95.5%), Madhya Pradesh (92.5%), Gujarat (92.5%), Assam (90%) and Goa (90%).
iii) In the list of states where the audience had heard ''Mann Ki Baat'' at least once, Madhya Pradesh and Gujarat emerged on top with almost 85%, followed by Bihar (78.5%), and then Maharashtra and Goa (around 70%).

II. Research Design and Method

The methods employed were both quantitative and qualitative methods. The research findings are based on the information collected through primary data i.e. information collected directly through respondents. A questionnaire with a mix of close and open-ended questions was administered. Pre-testing of the questionnaire was done on a small group chosen randomly from the researcher's mailing list and some minor changes were also done in the based on the feedback received. Members of a radio community on Facebook namely 'Radionama' were selected in order to participate in the survey. The group consists of approximately 1000 active members. Random sampling method was used and every 10th member was selected for the survey. Their contact details (email ids) were compiled with the help of a moderator of radio community and survey questionnaire was sent. Hence, a total of 100 members were selected for this purpose, belonging to different parts of the country, connected through the Facebook group. The study was carried out over a period of three months.

III. Results and Discussion

The findings of the research are as follows:
Q1: Do you listen to radio?
a) Yes   b) No

Figure 1 shows that 87% of the population listens to radio.
Q2: Which medium do you use to listen to radio?
a) Mobile phone b) Radio Set c) Internet d) DTH

Figure 2 shows that 76% respondents use their mobile phones for listening to radio while 31 % still use radio sets.

Q3: Which kind of programmes do you generally listen to radio?
a) News b) Songs c) Development issues d) Sports e) Nothing specific

Figure 3 shows that 80% respondents listen to songs on radio while 41 % use radio for listening to news.

Q4: Are you familiar with a radio programme called 'Mann Ki Baat'?
 a) Yes   b) No

Figure 4 shows that 86% respondents were aware of the programme 'Mann Ki Baat' while 12 % were not aware of the programme.

Q5: Which language do you listen to 'Mann Ki Baat' in?
a) Hindi b) English c) Translated version

Figure 5 shows that 79% respondents listen to this programme in Hindi while 5 % listen to the programme in English. Very few respondents listen to the programme in translated versions.

Q6: If not radio, then from which source did you come to know about 'Mann Ki Baat'?
a) TV News Channels b) Newspaper Reports c) Social Media d) Other sources

Figure 6 shows that 39% respondents came to know about Mann Ki Baat through T.V. news channels and 37 % became familiar with this programme through social media.

Q7: Do you think that Mann Ki Baat should be broadcast through other mediums and not on Radio? YES/NO

Figure 7 shows that 58% respondents believe that the programme 'Mann Ki Baat' should continue to be broadcast on radio while 42 % were in favour of its broadcast through other media.

Q8: How long do you listen to the programme 'Mann Ki Baat' often?
a) Full Episode b) less than 5 minutes c) less than 15 minutes
Figure 8 shows that only 37% respondents listen to the full episode of the programme while 33 % of the respondents listen to the programme for less than 5 minutes.

Q9: Are you satisfied with the timing of its telecast i.e. Sunday 11 am?
a) Yes   b) No

Figure 9 shows that only 74% respondents are satisfied with the timing of its telecast.

Q10: Do you feel that the frequency of this programme should be changed?

a) It should be telecast daily b) It should be telecast weekly c) It should not be telecast any more

Figure 10 shows that only 38% respondents are satisfied with the weekly frequency of its telecast whereas about 30 % believe that it should not be telecast any more.

Q11: How many episodes of 'Mann ki Baat' have you listened to so far?

Figure 11 shows that only 9% respondents have listened to all the episodes of this programme. 8% respondents have listened to more than 20 episodes so far while 48 % respondents have listened to any of the episodes so far Fig 12 shows that about 64% of the respondents were not able to recall the first episode of this programme which they listened too.

Q12: Do you think that 'Mann Ki Baat' is capable of effectively delivering the development issues of the Government?

Figure 12 shows that 40% respondents feel that the programme 'Mann Ki Baat' is moderately capable of effectively in delivering the development issues of the government. 21 % of the respondents feel that that the programme is not so effective while 17 % found it strongly effective.

Q13: Which aspect of 'Mann Ki Baat' attracts you the most?
a) Language of the presenter b) Voice modulation c) Emotional connect with the listeners d) Issues raised in the programme e) More than one aspect

Figure 13 shows that approximately 38 respondents like the issues that are raised in the programme. About 22 % of the respondents were influenced by more than one aspect asked in the programme.

While most of the questions were close-ended, the last question was open-ended seeking suggestions from the respondents for the programme. There was a mixed response regarding the programme. One of the respondents commented, that "Mann Ki Baat is doing a commendable job but feels that it is losing it efficacy because it is lot preachy in nature. Once or twice a day or three times in a month is fine but when things get monotonous, then it loses its relevance. The programme is indeed a major milestone in reaching out to the masses and making people to do small changes but the point is not everyone listens to it fully. Like I asked my uncle right now the last episode he had heard of Mann ki baat

he couldn't recollect." Another comment from one of the respondents on the quality of the programme was, ''I don't understand why all government related programmes have to be so serious. Fine, we cannot be juggling all the time but to attract listeners more and more especially the youth towards such issues, enticing techniques should be used. However, I am really happy that we have a PM (Prime Minister) who takes time for us every Sunday. It is really a change and small changes make a lot of difference.'' Another important suggestion regarding the programme was,' schools, colleges, universities, central universities and educational institutions must be connected with the programme, which one of the respondents commented.

Some suggestions on the content of the programme were that' issues like working women safety at workplace, civic sense and etiquettes for people, moral lessons for businessman, doctors, police and in schools should be included. Program could be more connective on social media by connecting people. May be a live Question and Answer session with the presenter can be there'. There were some other views regarding the programme also. One of the respondents shared that 'it is a one-way communication. The Prime Minister while addressing his views only speaks about the achievements while he never talked about the ground issues'. While one of the respondents strongly felt that the programme should be broadcast daily in order to create more impact, at least ten respondents were with a view that the programme should be immediately stopped.

Effectiveness of Radio as A Medium
The questions for this study were framed in accordance with the research objectives in order to get some pertinent answers to the research questions. It may be interpreted that radio may still be an effective medium of mass communication given the present day mobile phones enabled with FM broadcasting but the listeners mostly prefer to listen to songs than radio programmes like 'Mann Ki Baat'. However, 58 % respondents in the opinion that the programme should be broadcast on radio itself shows the medium is still popular among listeners. Two-thirds of the respondents (66%) became aware of this radio programme through other media i.e. Television and social Media. Hence, the feedback by this kind of group on 'Mann Ki Baat' is somewhat contrary to what the government agencies elucidate (DG AIR, 2016).

Perception about 'Mann Ki Baat' as Radio Programme
One important aspect which is important to mention here is that the Facebook Community which was chosen as the population for this study may have been formed because of a common interest of songs played on Radio. So, their perception regarding a programme which is completely 'non-musical 'and more informative in nature than entertaining should be interpreted keeping this in mind.

Though a majority of respondents were aware of the radio programme, but many respondents were not able to recall the issues which were discussed in the programme. However, those who could recall the issues named a number of development issues. The most remembered issue was of 'Swachh Bharat Mission' which has become a signature campaign for cleanliness being run under the current Bhartiya Janta Party led Government.

Also, the episode in which the Prime Minister discussed the exam fear among the board examinees across the country was remembered the most. The Prime Minister discussed the issue in detail in one of his addresses and also gave some tips to overcome the fear of exams.

The 'Beti Bachao Beti Padhao' mission of the current BJP Government broadcast in this programme was also well remembered. Some respondents also mentioned the 'Selfie with Daughter' Campaign.

Many respondents felt that communication in the programme is majorly one-way and so live interactions, especially with the schools, colleges etc. and some music should be included to make the presentation of the programme more engaging.

Regarding the perception of listeners using different media, not much difference could be seen among respondents using different media for listening to this programme. However, the respondents who used radio to listen to programme were able to recall more issues discussed in the programme.

IV. Conclusion

The findings show that 'Mann Ki Baat' Programme on Radio has been moderately effective in delivering the development issues of the government. It is important to note that Radio is still an effective tool of communication in mass mobilization. Though, it is appreciable on part of Hon'ble Prime Minister of India in selecting Radio as tool for Communication but after analysing the data, the programme has been moderately effective in delivering the development issues of the Government. Some suggestions such as changing the frequency of its broadcast, adding some other programming elements such as music, live interaction with the audience etc. may improve its popularity as a radio programme. Though,

people are familiar with this radio programme through other media but are not able to properly recall or register the issues discussed in the programme.
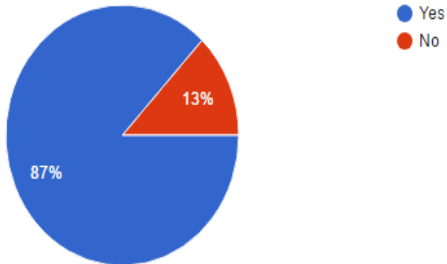
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http://pib.nic.in/archieve/others/2005/FMRadioBroadcastingServicesPolicyPhase II.pdf

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Mann Ki Baat: http:/pmindia.gov.in/en/tag/mann-ki-baat

Narendra Modi App: http://www.narendramodi.in.downloadapp

Narendra Modi on Facebook: https: / /www.facebook.com/narendramodi

Narendra Modi on Twitter: https: / /twitter.com/narendramodi

Swachh Bharat: https: / /swachhbharat.mygov.in

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http://www.exchange4media.com/e4m/radio/RadioTrendsinIndia.asp

Figure 1

Do you listen to radio?

100 responses

- Yes 87%
- No 13%

Figure 2

Which medium do you use for listening to radio?

100 responses

Medium	Count
Mobile phone	76 (76%)
DTH	5 (5%)
Radio Set	31 (31%)
Internet	10 (10%)
Dont listen	4 (4%)
Car	1 (1%)
Car Radio	1 (1%)
Car FM	1 (1%)
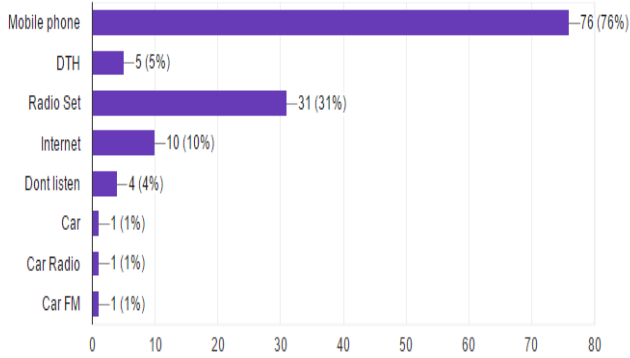
Figure 3

Which kind of radio programmes do you generally listen to?

100 responses

Programme	Count
News	41 (41%)
Songs	80 (80%)
Development is...	21 (21%)
Sports	14 (14%)
Nothing Specifi...	8 (8%)
Nothing Specific	2 (2%)

Songs
Count: 80
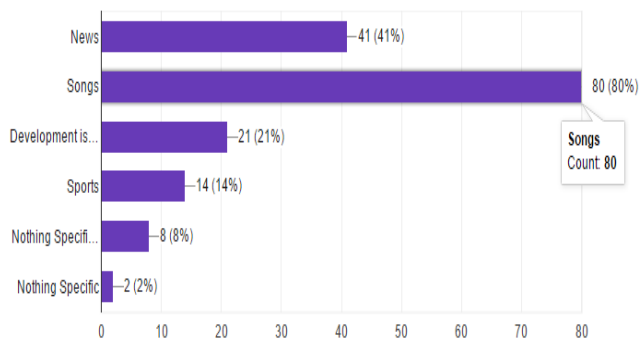
Figure 4

Are you familiar with a radio programme called 'Mann Ki Baat'?

100 responses

- Yes 86%
- No 12%
- T.V. Channels
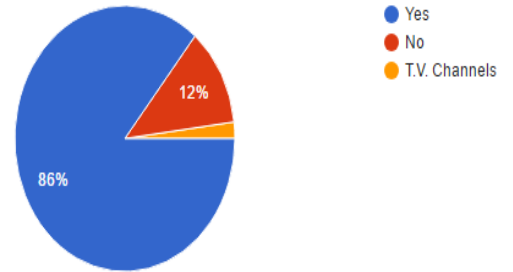
Figure 5

In which language do you listen to the programme 'Mann Ki Baat' ?

100 responses

Language	Count
Hindi	79 (79%)
English	5 (5%)
Regional Langu...	2 (2%)
Do not listen to t...	21 (21%)
I do not listen to it	1 (1%)
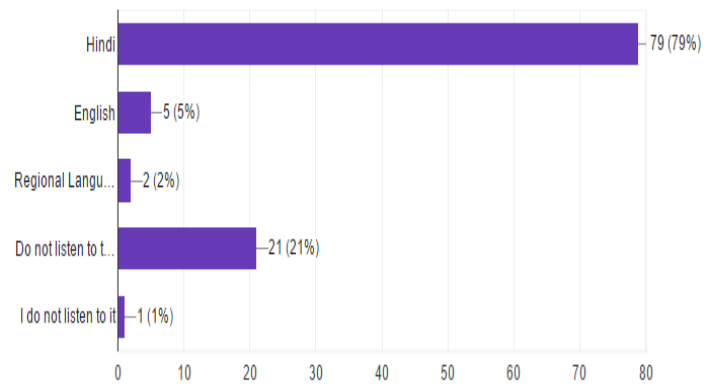
Figure 6

If not radio, then from which source did you come to know about 'Mann Ki Baat'?

90 responses

- T.V. News Channels 38.9%
- Social Media 36.7%
- Newspapers 11.1%
- Other sources 8.9%
- T.V. Reports
- News Reports
- Only from radio
- News
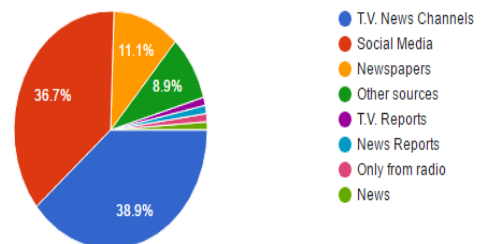
Figure 7

Do you think that 'Mann Ki Baat' should be broadcast through other mediums and not on radio?

100 responses

- Yes
- No

58%
42%
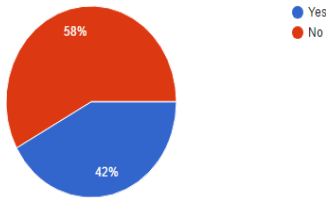
Figure 8

How long do you listen to the programme 'Mann Ki Baat' most often?

97 responses

- Full Episode
- Less than 15 minutes
- Less than 5 minutes

33%
29.9%
37.1%
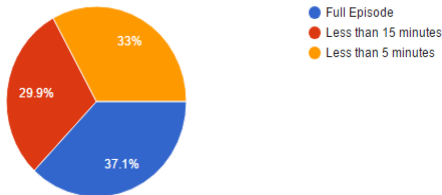
Figure 9

Are you satisfied with the timing of its telecast i.e. Sunday 11 am?

96 responses

- Yes
- No

26%
74%
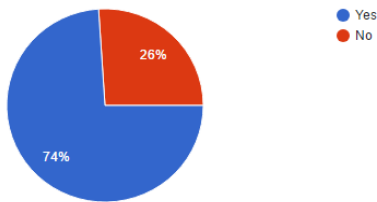
Figure 10

Do you feel that the frequency of this programme should be changed?

92 responses

- It should be telecast daily
- It should be telecast weekly
- It should not be telecast any more
- Monthly
- If should be telecast once in a mont...
- Monthly is proper.
- Not sure
- monthly

29.3%
12%
38%

△ 1/3 ▼
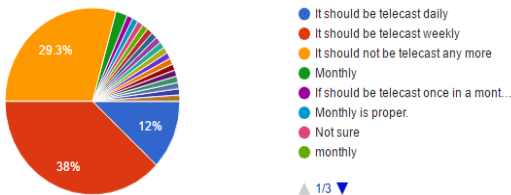
Figure 11

How many episodes of 'Mann ki Baat' have you listened to so far?

96 responses

- All episodes so far
- More than 20 episodes
- 10-20 episodes
- Less than 10 episodes
- None
- 2
- don't remember
- Not Any

47.9%
9.4%
21.9%

△ 1/2 ▼
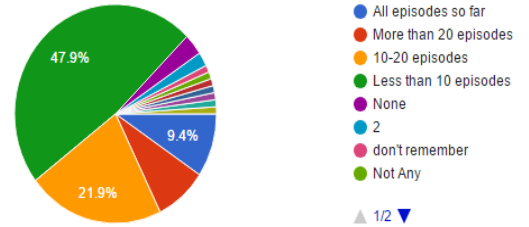
Figure 12

Do you think that 'Mann Ki Baat' is capable of effectively delivering the development issues of the Government?

100 responses

- Strongly effective
- Moderately Effective
- Not so Effective
- Cant say
- yes
- NO

Cant say
20 (20%)

21%
17%
40%
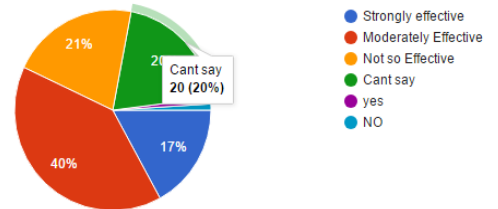
Figure 13

Which aspect of 'Mann Ki Baat' attracts you the most?

95 responses

- Language of the presenter
- Voice Modulation
- Emotional connect with the listeners
- Issues raised in the programme
- More than one aspect

34.7%
22.1%
8.4%
26.3%
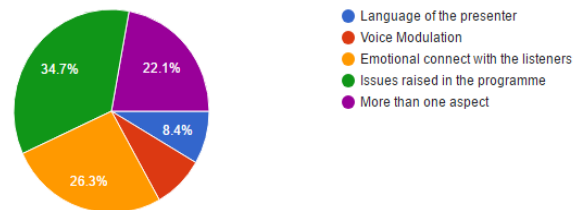
MASS MEDIA AND CORPORATE COMMUNICATION MEDIA: ACCESS AND USAGE IN KARNATAKA

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The technological advancements and communication revolution has resulted in majority of people across the developed and developing countries accessing information through mass media. Organisations use corporate communication to project a positive image in the eyes of its stakeholders. The success of any organization depends on its corporate communication strategies. Corporate communication professionals use diverse tools and approaches via corporate communication media to achieve the goals and objectives of their organisation. The purpose of the study was to find out which mass media is extensively used; different types of corporate communication media accessed and which corporate communication media is extensively used by people in Karnataka. Also, a comparison was made among the selected districts in Karnataka to understand which district is better exposed to mass media and corporate communication media. The data was collected from 600 respondents across Karnataka from 4 districts namely - Bengaluru, Mysuru, Kalaburagi and Dharwad. The study found that among mass media, newspaper was more prominently used and among the various corporate communication media, corporate information from social media was more extensively used. The district wise analysis showed that Mysuru district was better exposed to mass media and Kalaburagi was better exposed to corporate communication media.

The prime goal of corporate communication is building, enhancing, preserving and reinforcing the image of the organisation or company in the eyes and minds of the internal and external publics. The internal stakeholders of the company include employees and other workers, external stakeholders include policymakers, opinion leaders, competitors, professional bodies, special interest groups, media, customers (industrial, wholesalers, dealers, consumers) and the public at large. The internal and external stakeholders are reached through mass media and the following corporate communication media: Oral media, internal media, corporate websites, corporate annual reports, corporate advertising, corporate events and exhibits and corporate information on social media. (Riel, 2007)

Corporate communication media is the medium used by organisations to disseminate information to all its stakeholders. The different types of corporate communication media used by corporate communication professionals are: oral media like management speeches and interviews help in communicating the objectives of the company to its stakeholders. Internal media like printed literature - brochures, leaflets and house journals play an important role while the company intends to disseminate specific information on the group's viewpoint to a specific audience - special features, prices, etc. Corporate websites play a positive role as corporate communication tools by providing information and creating a unique identity in the web space about the company i.e. services offered, products catalogue, advertisements, career information, history of the company, etc. Corporate annual reports are reports which summarise the major activities of the company in the preceding year. The main goal of corporate annual reports is to give information to shareholders and stakeholders, about the company's activities and financial performance. Corporate advertising, unlike product advertising, promotes the company's name, image, personnel, and reputation of the company and helps in building the brand image. Corporate events and exhibits are used to display the product portfolios of the companies to its stakeholders in exhibitions and trade fairs. Corporate information on social media is the information about the company being posted and usually gets instantaneous feedback. Indian corporate communication practitioners in general and Karnataka, in particular, are also employing these corporate communication tools, though not in all.

The present study compares mass media and corporate communication media on its access and usage patterns in Karnataka in India.

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Following are the objectives of the study;

- Which mass media was extensively used by the people in Karnatak?
- What are the different types of corporate communication media accessed in Karnataka?
- Which corporate communication media was extensively used by the people in Karnataka?
- Which district in Karnataka is better exposed to mass media?
- Which district in Karnataka is better exposed to corporate communication media?

I. Review of Literature

According to Sommerlad, it has also been established that there exists a link to better media exposure and the development process, in most of the developing countries of the world. A recent study on media usage survey revealed that "the media usage of students and instructors include a mixture of traditional and new media." (Capretz et al, 2015) Another study highlighted patterns of mass media use among the aged and found "daily newspaper readership is about as common among the aged as among the rest of the population and nearly all of the elderly watch television for several hours a day and therefore have this second channel of news and entertainment to keep in touch with the world." (Wright, 1988) Further, a study examined family media habits, including the use of television, movies, videos, computer and video games, the internet, music, and print media. The findings were organized into areas of media habits and attitudes, the connection between media habits and school performance, and the connection between media habits and media effects. The study concluded that "wise use of media can help develop knowledge and skills, as well as provide engaging entertainment; unwise use can be harmful." (Gentile, 1999) A study on patterns of media usage among European citizens found following user groups: 1) Non-users, 2) Average users, 3) Instrumental users, 4) Entertainment users and 5) Advanced users. (Heim & Brandtzaeg, 2007)

A report by the Newspaper Association of America Foundation as part of its longstanding emphasis on young newspaper readers reviewed three significant studies and found that "Media consume the lives of teens. Teens are not just doing one thing when they consume media. They split their enormous media time among many activities – social networking, viewing video, exchanging Instant Messages, viewing graphics and photos, listening to music, watching TV, playing games, looking up things, even catching up on the news – often simultaneously. Likewise, they divide their media usage among many

platforms: cell phones, MP3 players, gaming devices, television, computers and printed materials. They use different devices for different purposes in different places." (Vahlberg, 2010)

There are not many significant studies on the corporate communication media habits and usage patterns. Megha Trivedi's doctoral study on competitive advantage through corporate communication found a significant effect of corporate communication on the corporate image of the organization. The study also confirmed that "corporate communication is important for the corporate image of an organization irrespective of the industry." (Trivedi, 2014)

Mahesh Chandra Guru's study on corporate communication in public and private corporate houses of Karnataka state, has analyzed the corporate communication system, process and practices among corporate communication professionals in select public and private sector undertakings, namely - BEML, BHEL, Mphasis and Biocon. The study found a "surge in corporate communication interest which is typically attributed to the strong relationship between corporate communication and business management." (Guru & Raghavendra, 2013)

II. Research Design & Methods

In the present study information was collected across Karnataka, in 4 districts namely – Bengaluru, Mysuru, Kalaburagi and Dharwad by using survey method. The stratified random sampling method was used to select the sample for the survey.

The data was collected from 600 respondents through a questionnaire and 150 respondents across each of the 4 selected districts. A percentage analysis was tabulated and used to deduce the major findings and inferences.

III. Results & Discussion

Gender wise, the majority of the respondents i.e. 59.8% were males and females were 40.2% respectively. Across age group, the sample revealed that 37.0% of the respondents were in the age group of 29-39 years, 36.8% of them were in the age group of 18-28 years, 22.5% of them were in the age group of 40-50 years and remaining 3.7% of them were in the age group above 51 years. 73.8% of the respondents were in the age group of 18-39 years. The educational qualification profile of the sample reveals, 43.7% of the respondents were postgraduates, 32.8% were graduates, 13.2 % were PUC and 10.3%

were others with degrees like diplomas, PGDBM, etc. Hence, all the respondents were literate in this study. Occupation wise, 32.2% worked in the private sector, 21.2% were in employed government service, 10.8% worked in the agriculture sector, around 16.7% were self-employed, another 16.7% worked in other sectors and 7.5% worked in the public sector. Hence, the majority of the respondents in the sample worked in private sector companies. Monthly income wise, 71% of the respondents earned less than Rs. 30,000 per month, 19.3% earned between Rs. 30,001 and Rs. 60,000 and 9.7% of them earned above Rs. 60,001 per month.

Mass Media access and usage
Mass media is the most commonly accessed media by the common man across gender, age, geography, race etc. Data was gathered and analysed for the mainstream mass media - Newspapers, Magazine, Radio, Television, Internet and Mobile telephony. The mass media analysis was done as part of a major study undertaken on image building and development of Karnataka state.

On the whole, the majority of the respondents i.e. 97.0% of them read the newspaper. While analysing the time spent on reading the newspaper every day, it was found that 72.2% of the respondents spent less than 1 hour, 24.6% of them spent 1-2 hours, 2.2% of them spent 2-3 hours and remaining 1% of them spent more than 3 hours reading newspapers. Also, it was found that respondents from Bengaluru (98.7%) spent more time reading newspapers and Dharwad (95.3%) respondents spent the least time reading newspapers. (See Table 1)

The study found that more than 70% of the respondents read magazines. While analysing the time spent on reading magazines, it was found that 65% of the respondents spent less than 1 hour, 31% of them spent 1-2 hours, 2.6% of them spent 2-3 hours and remaining 1.4% of them spent more than 3 hours reading magazines. Also, it was found that respondents from Mysuru (78%) spent more time reading magazines and Dharwad (56%) respondents spent the least time reading magazines. (See Table 1)

The audio medium radio had more than 80% listenership among the respondents. While analysing the time spent on listening to the radio, it was found that 52.9% of the respondents spent less than 1 hour, 32.3% of them spent 1-2 hours, 13.5% of them spent 2-3 hours and remaining 1.2% of them spent more than 3 hours listening to the radio. Also, it was found that respondents from Kalaburagi (89.3%) spent more time listening to the radio and Bengaluru (70%) respondents spent the least time listening to the radio. (See Table 1)

The audio-visual medium Television had around 87.8% of the respondents, watching it regularly. While analysing the time spent on watching television, it was found that 31.5% of the respondents spent less than 1 hour, 31.9% of them spent 1-2 hours, 26.8% of them spent 2-3 hours and remaining 9.9% of them spent more than 3 hours watching television. Also, it was found that respondents from Mysuru (91.3%) spent more time watching television and Kalaburagi (81.3%) respondents spent the least time viewing television. (See Table 1)

The new media or online medium Internet had around 92% of the respondents accessing it every day. While analysing the time spent on accessing the internet, it was found that 25.9% of the respondents spent less than 1 hour, 23.9% of them spent 1-2 hours, 25.7% of them spent 2-3 hours and remaining 24.5% of them spent more than 3 hours accessing the internet. Also, it was found that respondents from Mysuru (97.3%) spent more time accessing the internet and Dharwad & Kalaburagi both had 89.3% of the respondents spending least time accessing the internet. (See Table 1)

The study found that more than 93.5% of the respondents used mobile phones to access information. While analysing the time spent on mobile usage, it was found that 29.6% of the respondents spent less than 1 hour, 17.1% of them spent 1-2 hours, 10.5% of them spent 2-3 hours and remaining 42.8% of them spent more than 3 hours per day using mobile. Also, it was found that respondents from Mysuru (98%) spent more time on mobile usage and Dharwad (85.3%) respondents spent the least time on mobile usage.
Among the mass media, the newspaper was more prominent with 97% of the respondents reading it every day, followed by mobile with 93.5% and Internet with 92%. The least accessed media was the magazine with 70% of the respondents reading it. It can be deduced that in Karnataka, still print media or newspaper are among the preferred mass media, even in the rural districts.

The present study has revealed that a large percentage of respondents are exposed to mass media including mobile telephony. Over 97% of the respondents read newspapers. Magazines are read by only 70% of the respondents. Over 80% of the respondents listen to Radio and Television is viewed by around 87.8%. Around 92% of the respondents were also digitally literate and used the Internet as an important source of information. Mobile telephony is very popular in Karnataka and over 93.5% of the respondents use mobile phones.

District wise analysis (average of percentages) of mass media showed that 89.2% of the respondents from Mysuru district are better exposed and used mass media in Karnataka, compared to other districts with Kalaburagi-87%, Bengaluru – 86.8% and Dharwad – 83.9%.

Bengaluru and Mysuru districts have an edge in the newspaper readership, magazine readership, Television viewership, internet usage and mobile usage. Dharwad and Kalaburagi districts have better radio listenership. Mysuru district respondents spend more time reading newspapers (1.4% of respondents read more than 3 hours per day) Readers in Bengaluru spent more time reading newspapers 2-3 hours with 5.4%, while 30.4% spend 1-2 hours and 63.5% of the respondents spend at least 1 hour. Magazine readership is found to be more in Mysuru district and they (74.4%) also spend more time reading magazines, at least for 1 hour. While Kalaburagi respondents (46.7%) read at least 1-2 hours. For Radio, respondents from Kalaburagi listen to radio more than other districts and 21.8% of the respondents listen to radio 1-2 hours, while 75% of them spend 1 hour. Listeners in Dharwad spend more time 53.45% listening to Radio between 1-2 hours, while in Bengaluru 11.4% of the respondents spend time listening to Radio.

Television viewership in Karnataka takes the fourth position in terms of popularity as revealed in the present study. Viewers in Mysore (91.3%) and Dharwad (90%) spend more time watching television compared to Kalaburagi (81.3%) and Bengaluru (88.7%) districts. 16.8% of the viewers from Mysuru watch Television for more than 3 hours and 47.5% of the viewers' watch Television between 2-3 hours in Kalaburagi and about 48.1% of the viewers' watch TV between 1-2 hours. And 39.1% of the viewers' watch Television less than 1 hour. Internet usage is higher in Mysuru and Bengaluru districts. Respondents in Dharwad district spend less than 1 hour, followed by Bengaluru district 34.1% of the respondents use internet between 1-2 hours whereas in Kalaburagi district 38.1% spend 2-3 hours on the Internet. Again, more than 44.8% of the respondents use internet for more than 3 hours. Among the mass media, mobile telephony is the second most popular mass media in Karnataka. Mysuru district respondents (98%) use mobile telephony, followed by Bengaluru district 96.7%. About 56.2% of the respondents in Dharwad district use less than 1 hour followed by Bengaluru district 34.9%. In Dharwad district respondents (28.9%) spend between 1-2 hours on their mobiles, followed by Bengaluru district (22.8%). Mysuru respondents use mobile about 12.9%, between 2-3 hours, followed by Bengaluru (12.4%).

Surprisingly, respondents from Kalaburagi (78%) district use the mobile phone for more than 3 hours in a day, followed by Mysore (56.5%) district.

The district-wise comparison revealed no significant association (CV=.070; p=.395) between the respondents of various districts exposure to and reading newspapers. Cramer's V revealed a significant association (CV=.144; p=.000) between time spent and districts. District-wise comparison of exposure to and reading of magazines revealed a significant association (CV=.184; p=.000) between the respondents of various districts reading magazines. Cramer's V revealed a significant association (CV=.154; p=.000) between time spent on the reading of magazines and in different districts. The district-wise comparison revealed a significant association (CV=.211; p=.000) between the respondents of various districts listening to programmes on radio. Further, Cramer's V revealed a significant association (CV=.310; p=.000) between time spent on listening to radio and districts. The district-wise comparison revealed a significant association (CV=.118; p=.038), between the respondents of various districts watching television. Further, Cramer's V revealed a significant association (CV=.226; p=.000) between time spent on watching television and districts. The district-wise comparison revealed a significant association (CV=.120; p=.034) between the respondents of various districts accessing the internet. Further, Cramer's V revealed a significant association (CV=.261; p=.000) between time spent on Internet and districts. The district-wise comparison revealed a significant association (CV=.184; p=.000) between the respondents of various districts using mobile telephony. Further, Cramer's V revealed a significant association (CV=.334; p=.000) between time spent on using mobile telephone and districts. (See Table 1)

It was also found that mobile usage is an important instrument of communication and had a significant association (CV=.334, p=.000) between the respondents of various districts and access to mobile usage in terms of time spent. Similarly, magazines were also found to have a significant association between the readership and time spent in the usage with CV=.154 with a p-value of .000 compared to Radio (CV=.211, p=.000). Also, it is observed that Television viewing and time spent for viewing were found to be significant in terms of the association between respondents' access and time spent across all parameters and in all the districts for access (CV=.118, p=.038) and for usage (CV=.226, p=.000). Lastly, all the perceptions of the respondents towards media exposure along with time spent by the respondents were statistically significant at 0.05. (See Table 1)

Corporate Communication, Media access and usage pattern

Almost 67.5% of the respondents listened to oral media like management speeches etc. While analysing the time spent on oral media, it was found that 72.1% of the respondents spent less than 1 hour, 23.7% of them spent 1-2 hours, 3% of them spent 2-3 hours and remaining 1.2% of them spent more than 3 hours listening to management speeches etc. Also, the study found that 91.3% of the respondents from Kalaburagi spent more time listening to oral media and 48% of the respondents in Mysuru district spent the least time listening to oral media. (See Table 2) Majority of the respondents (60%) read internal media like in-house journals, printed literature, etc. While analysing the time spent on reading internal media like in-house journals, printed literature, etc. it was found that 55% of the respondents spent less than 1 hour, 33.6% of them spent 1-2 hours, 7.8% of them spent 2-3 hours and remaining 3.6% of them spent more than 3 hours reading internal media like in-house journals, printed literature, etc. Also, the study found that 92% of the respondents from Kalaburagi spent more time reading internal media like in-house journals, printed literature, etc. and in Dharwad, 29.3% of the respondents spent the least time reading it. (See Table 2)

The study found that more than 66.5% of the respondents visited corporate websites. While analysing the time spent on visiting corporate websites it was found that 66.7% of the respondents spent less than 1 hour, 21.1% of them spent 1-2 hours, 8% of them spent 2-3 hours and remaining 4.3% of them spent more than 3 hours visiting corporate websites. Also, it was found that 88.7% of the respondents from Kalaburagi spent more time visiting corporate websites and in Bengaluru, 50% of the respondents spent the least time visiting corporate websites. (See Table 2)

About 51.7% of the respondents read corporate annual reports. While analysing the time spent on reading corporate annual reports it was found that 56.5% of the respondents spent less than 1 hour, 15.2% of them spent 1-2 hours, 18.7% of them spent 2-3 hours and remaining 9.7% of them spent more than 3 hours visiting corporate websites. Also, it was found that 85.3% of the respondents from Kalaburagi spent more time reading corporate annual reports and in Dharwad, 18% of the respondents spent minimal time reading corporate annual reports. (See Table 2)

Majority of the respondents (63.2%) viewed corporate advertisements. While analysing the time spent on viewing corporate advertisements it was found that 58.8% of the respondents spent less than 1 hour, 20.1% of them spent 1-2 hours, 8.2% of them spent 2-3 hours and remaining 12.9% of them spent more than 3 hours viewing corporate advertisements. Also, it was found that 82.7% of the respondents from Mysuru spent more time viewing corporate advertisements and in Dharwad, 46.7% of the respondents spent the least time viewing corporate advertisements. (See Table 2)

About 54% of the respondents visited corporate events and exhibits. While analysing the time spent attending corporate events and exhibits it was found that 54.9% of the respondents spent less than 1 hour, 31.8% of them spent 1-2 hours, 7.7% of them spent 2-3 hours and remaining 5.6% of them spent more than 3 hours attending corporate events and exhibits. Also, it was found that 84.7% of the respondents from Kalaburagi spent more time attending corporate events and exhibits and in Dharwad, 20% of the respondents spent the least time attending corporate events and exhibits. (Table 2)

Almost 69% of the respondents accessed corporate information on social media. While analysing the time spent on accessing corporate information on social media it was found that 58% of the respondents spent less than 1 hour, 13.8% of them spent 1-2 hours, 14% of them spent 2-3 hours and remaining 14.3% of them spent more than 3 hours visiting corporate websites. Also, it was found that 89.3% of the respondents from Kalaburagi spent more time accessing corporate information on social media and in Bengaluru, 58% of the respondents spent the least time accessing corporate information on social media. (See Table 2) Among the various corporate communication media, the present study revealed that majority of the respondents i.e. 69% used corporate information from social media, followed by listening to oral media (67.5%) and visiting the corporate website by 66.5%. Corporate annual reports were the least accessed corporate communication media with only 51.7% of the respondents using it. Hence, it is obvious that with the advent and mass usage of social media across nations, 'corporate information from social media' is the most popular corporate communication media accessed by masses.

District wise analysis (average of percentages) of corporate communication media showed that 86.5% of the respondents from Kalaburagi are better exposed and used to corporate communications media in Karnataka, compared to other districts with Mysuru-66.19%, Bengaluru – 50.49% and Dharwad – 43.53%. This shows that corporate communication media is accessed largely in the rural areas too.

The study revealed that 92% of the respondents in Kalaburagi use internal media like house journals, printed literature etc, followed by oral media with 91.3% and corporate information on social media with 89.3%. In Mysuru district corporate advertising (82.7%), corporate website (73.3%) and corporate information on social media (70%) are the most popular corporate communication media used. In Bengaluru district, also corporate information on social media is ranked high with 58% of the respondents, followed by internal media (55.3%) and oral media (52.7%). In Dharwad district, oral media (78%) and corporate information on social media (58.7%) were more popular compared to other corporate communication media.

District wise comparison revealed a significant association (CV=.382; p=.000) between the respondents of various districts listening to oral media. Cramer's V revealed a significant association (CV=.356; p=.000) between time spent on listening to oral media and districts. The district wise comparison revealed a significant association (CV=.456; p=.000) in respondents reading internal media like in-house journals. Cramer's V revealed a significant association (CV=.274; p=.000) between time spent reading in-house journals, printed literature etc and districts. The district wise comparison revealed a significant association (CV=.211; p=.000), between the respondents of various districts visiting corporate websites. Further, Cramer's V revealed a significant association (CV=.257; p=.000) between time spent visiting corporate websites and districts. The district wise comparison revealed a significant association (CV=.489; p=.000), between the respondents of various districts reading corporate annual reports. Further, Cramer's V revealed a significant association (CV=.355; p=.000) between time spent and districts. The district wise comparison viewing corporate advertisements revealed a significant association (CV=.327; p=.000), between the respondents of various districts viewing corporate advertisements. Further, Cramer's V revealed a significant association (CV=.371; p=.000) between time spent visiting corporate advertisements and districts. The district wise comparison of respondents visiting corporate events and exhibits revealed a significant association (CV=.486; p=.000). Further, Cramer's V revealed a significant association (CV=.307; p=.000) between time spent on visiting corporate events and exhibits and districts. The district-wise comparison revealed a significant association (CV=.274; p=.000), between the respondents of various districts accessing corporate information on social media. Further, Cramer's V revealed a significant association (CV=.335; p=.000) between time spent by

respondents accessing corporate information on social media and districts. (See Table 2)

Mass media exposure versus Corporate communication media exposure

The average of percentages of mass media stood at 86.7% compared to corporate communication media which showed only 61.5%. This clearly indicates that the respondents from Bengaluru, Dharwad, Kalaburagi and Mysuru districts still prefer or spend more time accessing mass media like newspaper, radio, TV, Internet & mobile phones compared to corporate communication media like oral media, internal media, corporate website, corporate annual reports, corporate advertising, corporate events & exhibits, corporate information on social media. Hence, it is evident that mass media prevails over corporate communication media in Karnataka. Mass media is still the most accessed media by many, as it is easily accessible or available and the content is more generic & affects their daily lives.

IV. Conclusion

The present study attempted to individually analyse mass media profiles and also make a comparative evaluation of corporate communication media. The survey results clearly show that mass media was still highly prevalent and used largely in comparison to corporate communication media by the people of Karnataka. Many people access mass media, as it is easily accessible or available and the content is more generic & influences their daily lives.

The study found that among the various mass media, the newspaper was more prominent (97%), followed by mobile with 93.5% and Internet with 92% of the respondents using it regularly. Hence, it can be inferred that in Karnataka, still print media especially, the newspaper is the most preferred and extensively used mass media, even in the rural districts. The study found the following types of corporate communication media used in Karnataka, namely: oral media, internal media, printed literature, corporate websites, corporate annual reports, corporate advertisements, corporate events and exhibits, corporate information on social media. Among the various corporate communication media, corporate information from social media (69%) was more prominent, followed by listening to oral media with 67.5% and visiting the corporate website by 66.5% of the respondents. Hence, it is obvious that with the advent and mass usage of social media across nations, 'corporate information from social media' is the most popular corporate communication media accessed by masses, even in Karnataka.

The district wise analysis (average of percentages) of mass media showed that Mysuru district (89.2%) was better exposed to mass media in Karnataka, followed by Kalaburagi-87%, Bengaluru – 86.8% and Dharwad – 83.9%. This clearly indicates that tier-II cities are having better access to mass media compared to urban or cosmopolitan cities. On the other hand, the district-wise analysis (average of percentages) of corporate communication media showed that Kalaburagi district (86.5%) is better exposed and used to corporate communications media in Karnataka, followed by Mysuru-66.19%, Bengaluru – 50.49% and Dharwad – 43.53%. This shows that corporate communication media is accessed largely in the rural areas too.

Overall, the mass media usage and corporate communication media usage clearly indicates that the heterogeneous audiences in Karnataka access all the possible channels for diverse information. The study shows the relevance of both mass media and corporate communication media in a socially diverse state of Karnataka. The research has also highlighted the emergence of corporate communication media as an easy alternative channel for corporate enterprises or organisations to disseminate information to their stakeholders in parallel to the mainstream mass media, even in tier-II cities or rural districts of Karnataka.

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Mass media				District				Total	Test statistics
				Bengaluru	Dharwad	Kalaburagi	Mysuru		
Newspaper		Yes	F	148	143	145	146	582	CV=.070;
			%	98.70%	95.30%	96.70%	97.30%	97.00%	P=.395
	Time spent	< 1 hr	F	94	118	90	118	420	CV=.144;
			%	63.50%	82.50%	62.10%	80.80%	72.20%	P=.000
		1-2 hr	F	45	25	50	23	143	
			%	30.40%	17.50%	34.50%	15.80%	24.60%	
		2-3 hr	F	8	0	2	3	13	
			%	5.40%	0.00%	1.40%	2.10%	2.20%	
		3 hr+	F	1	0	3	2	6	
			%	0.70%	0.00%	2.10%	1.40%	1.00%	
Magazines		Yes	F	112	84	107	117	420	CV=.184;
			%	74.70%	56.00%	71.30%	78.00%	70.00%	P=.000
	Time spent	< 1 hr	F	78	55	53	87	273	CV=.154;
			%	69.60%	65.50%	49.50%	74.40%	65.00%	P=.000
		1-2 hr	F	26	29	50	25	130	
			%	23.20%	34.50%	46.70%	21.40%	31.00%	
		2-3 hr	F	5	0	4	2	11	
			%	4.50%	0.00%	3.70%	1.70%	2.60%	
		3 hr+	F	3	0	0	3	6	
			%	2.70%	0.00%	0.00%	2.60%	1.40%	
Radio		Yes	F	105	131	134	110	480	CV=.211
			%	70.00%	87.30%	89.30%	73.30%	80.00%	P=.000
	Time spent	< 1 hr	F	72	58	41	83	254	CV=.310;
			%	68.60%	44.30%	30.60%	75.50%	52.90%	P=.000
		1-2 hr	F	19	70	42	24	155	
			%	18.10%	53.40%	31.30%	21.80%	32.30%	
		2-3 hr	F	12	3	49	1	65	
			%	11.40%	2.30%	36.60%	0.90%	13.50%	
		3 hr+	F	2	0	2	2	6	
			%	1.90%	0.00%	1.50%	1.80%	1.20%	
TV		Yes	F	133	135	122	137	527	CV=.118;
			%	88.70%	90.00%	81.30%	91.30%	87.80%	P=.038
	Time spent	< 1 hr	F	52	47	26	41	166	CV=.226;
			%	39.10%	34.80%	21.30%	29.90%	31.50%	P=.000
		1-2 hr	F	37	65	19	47	168	
			%	27.80%	48.10%	15.60%	34.30%	31.90%	
		2-3 hr	F	37	20	58	26	141	
			%	27.80%	14.80%	47.50%	19.00%	26.80%	
		3 hr+	F	7	3	19	23	52	
			%	5.30%	2.20%	15.60%	16.80%	9.90%	
Internet		Yes	F	138	134	134	146	552	CV=.120;
			%	92.00%	89.30%	89.30%	97.30%	92.00%	P=.034
	Time spent	< 1 hr	F	42	52	17	32	143	CV=.261;
			%	30.40%	38.80%	12.70%	21.90%	25.90%	P=.000
		1-2 hr	F	47	43	6	36	132	
			%	34.10%	32.10%	4.50%	24.70%	23.90%	
		2-3 hr	F	23	34	51	34	142	
			%	16.70%	25.40%	38.10%	23.30%	25.70%	
		3 hr+	F	26	5	60	44	135	
			%	18.80%	3.70%	44.80%	30.10%	24.50%	

Mass media				District				Total	Test statistics
				Bengaluru	Dharwad	Kalaburagi	Mysuru		
Mobile		Yes	F	145	128	141	147	561	CV=.184;
			%	96.70%	85.30%	94.00%	98.00%	93.50%	P=.000
	Time spent	< 1 hr	F	52	72	18	24	166	CV=.334;
			%	35.90%	56.20%	12.80%	16.30%	29.60%	P=.000
		1-2 hr	F	33	37	5	21	96	
			%	22.80%	28.90%	3.50%	14.30%	17.10%	
		2-3 hr	F	18	14	8	19	59	
			%	12.40%	10.90%	5.70%	12.90%	10.50%	
		3 hr+	F	42	5	110	83	240	
			%	29.00%	3.90%	78.00%	56.50%	42.80%	

Table 2: Corporate communication Media exposure: access and time spent.

Corporate communication media				District				Total	Test statistics
				Bengaluru	Dharwad	Kalaburagi	Mysuru		
Oral media		Yes	F	79	117	137	72	405	CV=.382;
			%	52.70%	78.00%	91.30%	48.00%	67.50%	P=.000
	Time spent	< 1 hr	F	70	111	47	64	292	CV=.356;
			%	88.60%	94.90%	34.30%	88.90%	72.10%	P=.000
		1-2 hr	F	7	4	79	6	96	
			%	8.90%	3.40%	57.70%	8.30%	23.70%	
		2-3 hr	F	2	2	8	0	12	
			%	2.50%	1.70%	5.80%	0.00%	3.00%	
		3 hr+	F	0	0	3	2	5	
			%	0.00%	0.00%	2.20%	2.80%	1.20%	
Internal media		Yes	F	83	44	138	95	360	CV=.456;
			%	55.30%	29.30%	92.00%	63.30%	60.00%	P=.000
	Time spent	< 1 hr	F	58	27	37	76	198	CV=.274;
			%	69.90%	61.40%	26.80%	80.00%	55.00%	P=.000
		1-2 hr	F	21	14	71	15	121	
			%	25.30%	31.80%	51.40%	15.80%	33.60%	
		2-3 hr	F	2	3	21	2	28	
			%	2.40%	6.80%	15.20%	2.10%	7.80%	
		3 hr+	F	2	0	9	2	13	
			%	2.40%	0.00%	6.50%	2.10%	3.60%	
Corporate website		Yes	F	75	81	133	110	399	CV=.211
			%	50.00%	54.00%	88.70%	73.30%	66.50%	P=.000
	Time spent	< 1 hr	F	53	49	75	89	266	CV=.257;
			%	70.70%	60.50%	56.40%	80.90%	66.70%	P=.000
		1-2 hr	F	19	30	17	18	84	
			%	25.30%	37.00%	12.80%	16.40%	21.10%	
		2-3 hr	F	3	2	26	1	32	
			%	4.00%	2.50%	19.50%	0.90%	8.00%	
		3 hr+	F	0	0	15	2	17	
			%	0.00%	0.00%	11.30%	1.80%	4.30%	
Corporate annual reports		Yes	F	66	27	128	89	310	CV=.489;
			%	44.00%	18.00%	85.30%	59.30%	51.70%	P=.000
	Time spent	< 1 hr	F	49	17	39	70	175	CV=.355;
			%	74.20%	63.00%	30.50%	78.70%	56.50%	P=.000
		1-2 hr	F	14	7	11	15	47	
			%	21.20%	25.90%	8.60%	16.90%	15.20%	
		2-3 hr	F	2	3	50	3	58	
			%	3.00%	11.10%	39.10%	3.40%	18.70%	
		3 hr+	F	1	0	28	1	30	
			%	1.50%	0.00%	21.90%	1.10%	9.70%	

Corporate communication media				District				Total	Test statistics
				Bengaluru	Dharwad	Kalaburagi	Mysuru		
Advertisement		Yes	F	73	70	112	124	379	CV=.327;
			%	48.70%	46.70%	74.70%	82.70%	63.20%	P=.000
	Time spent	< 1 hr	F	54	36	34	99	223	CV=.371;
			%	74.00%	51.40%	30.40%	79.80%	58.80%	P=.000
		1-2 hr	F	15	28	14	19	76	
			%	20.50%	40.00%	12.50%	15.30%	20.10%	
		2-3 hr	F	4	6	19	2	31	
			%	5.50%	8.60%	17.00%	1.60%	8.20%	
		3 hr+	F	0	0	45	4	49	
			%	0.00%	0.00%	40.20%	3.20%	12.90%	
Events and exhibits		Yes	F	67	30	127	100	324	CV=.486;
			%	44.70%	20.00%	84.70%	66.70%	54.00%	P=.000
	Time spent	< 1 hr	F	47	25	31	75	178	CV=.307;
			%	70.10%	83.30%	24.40%	75.00%	54.90%	P=.000
		1-2 hr	F	12	3	73	15	103	
			%	17.90%	10.00%	57.50%	15.00%	31.80%	
		2-3 hr	F	6	2	9	8	25	
			%	9.00%	6.70%	7.10%	8.00%	7.70%	
		3 hr+	F	2	0	14	2	18	
			%	3.00%	0.00%	11.00%	2.00%	5.60%	
Corporate Information on Social media		Yes	F	87	88	134	105	414	CV=.274;
			%	58.00%	58.70%	89.30%	70.00%	69.00%	P=.000
	Time spent	< 1 hr	F	66	63	31	80	240	CV=.335;
			%	75.90%	71.60%	23.10%	76.20%	58.00%	P=.000
		1-2 hr	F	13	12	19	13	57	
			%	14.90%	13.60%	14.20%	12.40%	13.80%	
		2-3 hr	F	5	12	33	8	58	
			%	5.70%	13.60%	24.60%	7.60%	14.00%	
		3 hr+	F	3	1	51	4	59	
			%	3.40%	1.10%	38.10%	3.80%	14.30%	

PERCEPTION AND REACH OF MATERNAL HEALTH CARE SCHEMES IN SALEM DISTRICT

M. Anuradha*

Adolescent and illiterate mothers in India have higher threat of death during childbirth. Women from rural India are more vulnerable, as adolescent marriage and pregnancy is quite high. Though ante-natal checkups can detect and treat existing problems or complications, and help women to prepare for childbirth, a large proportion of women still do not seek such care. The reason for this pathetic state of affairs lies in the fact that they don't consider such checkups necessary. These women are dying because they are ignorant and lack awareness regarding antenatal care. Though Indian constitution assures its women the right to health, realization of the right to health cannot be achieved through the various schemes alone because large-scale, sustainable change requires that we enlightening women on the various issues related to maternal health which could be brought about by mass media. Hence the current study aims at finding out (i) the coverage of maternal health care issues by electronic media (ii) the reach of the government schemes among rural women in Salem district and (iii) their influence. Both quantitative and qualitative methods were employed for the study.

Non-utilization of prenatal care services accounts for a significant proportion of maternal and infant mortality in India. India accounts for more than one-fifth of all maternal deaths because of causes related to pregnancy and childbirth (Surgarthi, Mishra, and Retherford 2001). Women in India suffer from nutritional deficiencies which are often exacerbated during pregnancy. Approximately five of every 1000 women die during pregnancy. The United Nations estimates that one out of every 55 women in India face the risk of maternal death, compared with one in 80 in Pakistan and one in 610 in Sri Lanka. It has been proved from various studies that utilization of prenatal care services can prevent the health problems for both mother & children and reduce the risk of maternal and infant mortality. The minimum number of times mothers go for pre-natal check-ups and timing of the first check-up are important for health of mother and pregnancy. Even when prenatal care is initiated as late as the third trimester, there is substantial reduction in infant mortality (Ramachandran 1992). India's maternal mortality rate reduced from 212 deaths per 100,000 live births in 2007 to 178 deaths in 2012. However, adolescent and illiterate mothers and those living in remote areas still have a much higher possibility of death during childbirth. In rural India, pregnancy is not considered as a condition requiring medical attention and care. Considerable number of women deliver babies at home without any professional help. Though antenatal checkups can detect and treat existing problems and complications,

provide counseling on symptoms of problems and help women to prepare for childbirth, a large proportion of women still do not seek such care.

In spite of the government's various prenatal care service programs, which have been in place for almost a decade, mother's knowledge and utilization of prenatal care services for safe pregnancy remains limited. Lack of participation by family members especially husbands results in poor utilization of prenatal and postnatal services by pregnant women. Men do not give much importance to the health problems of women. In addition, quality of care, distance to health facility, women's low social status, caste, age, religion, educational level, lack of transport, economic status, lack of autonomy and decision-making power and cultural norms are some of the factors that have been found to be linked with the utilization of maternal care services.

According to the Millennium Development Goals (MDGs) of the United Nations (UN), maternal health is a key development issue. The Global Safe Motherhood Initiation Program, started in 1987 to create awareness about maternal mortality proclaimed that all pregnant women must receive basic professional prenatal care. White ribbon alliance (WRA) which formed a decade

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ago, campaign to uphold the rights of all women to be healthy and safe during and after childbirth. Respectful Maternity Care (RMC) is a universal human right that is due to every childbearing woman around the world. RMC India also recommends prenatal care, and at least three prenatal check-ups that include blood pressure checks and other procedures to detect pregnancy complications. In 2011, WRA India developed a mobile application that allowed women to rate their health providers and to report on the quality of care that they received. This, as a result, helped healthcare providers to evaluate and improve their services.

Government Maternal Healthcare Programs
This health was given the prime importance by the Government of India since 1996 when the integration of the Safe Motherhood and Child Health Program into the Reproductive and Child Health Program (RCH) took place. The RCH programme consolidates the elements covered under the Child Survival and Safe Motherhood (CSSM) Programme and it includes an additional component related to reproductive tract infection and sexually transmitted infections. The Maternal Health programme - a component of the Reproductive and Child Health (RCH) programme is based on provision of emergency and essential obstetric care for preventing deaths due to the above causes of deaths.
Under the wing of National Rural Health Mission JANANI SURAKSHA YOJANA scheme integrates the benefit of financial assistance with care during delivery, predated with antenatal care and instant post-partum care. It is 100% centrally sponsored scheme. VANDE MATARAM is a national wide program that aims at educating mothers and community. The Accredited Social Health Activist (ASHA) is a link health worker between the poor pregnant women and public sector health institution. ASHA is responsible for making available institutional ante-natal as well as post-natal care and it also takes the responsibility of escorting the pregnant women to the health centers, counseling about the causes and symptoms of complications and the importance of detecting pregnancy-related problems. It also provides advice and counseling on prenatal check-ups, vaccinations, diet during pregnancy, delivery and postnatal care, and related issues.

Following are the objectives of the study;
- To anlyse the coverage of maternal healthcare issues/programs by mass media.
- To find out the reach of government maternal healthcare programs in the district of Salem.
- To examine use of government maternal healthcare services by women.
- To evaluate respondent's knowledge regarding government maternal health programs.
- To compare the role of mass media and government campaigns in information dissemination about maternal health.

I. Review of Literature

Adeniran (2009) stated that the issue of maternal health was under–reported and suggested that the mass media should pay more attention in order to not only inform the public about it, but also to give proper explanation and guidance regarding maternity and child birth. It recommended for better mobilization of the mass media by the government. Also it urged individuals to approach the mass media regarding problems affecting them. Kreigal et al. (2011) observed that news magazines failed to report health issues adequately and that was the reason behind the rise of medically underserved communities.

According to Westoff and Bankole (1997) media is an important force that influenced the utilization of prenatal care. They observed a positive association between exposure to mass media and knowledge of prenatal & postpartum care. Bankole (1994) believed that mass media could influence people's behavior. Mass media created awareness about the need for maternal and child healthcare among women along with information about essential health issues. Piotrow et al. (1990), stated that mass media could be a powerful tool not only for creating awareness about health issues but also for motivating people to seek information, and apply them in their day to day lives.

Firmansyah et al. (2001) encouraged the use of reproductive health training programs for journalists as a part of all health-sector projects. He emphasized that covering such programs should be accompanied with comprehensive stories using research findings. He called for motivation of senior editors to devote more space to reproductive health issues, expand the media network to include more journalists from radio and television, who should work together to increase the visibility of reproductive health issues, leading to a larger impact on the general public as well as program managers and policymakers. Based on the existing literature on maternity and healthcare, variables for the current study were determined. They included demographic variables like woman's age, education, employment, economic status area of residence and their awareness about prenatal and antenatal check-ups and government schemes, in addition to the role of mass media in the information dissemination. Roeger (1983) proposed age

of mothers as an important variable, explaining the differences in the proportion of women seeking maternal health services. Also age of mother is found to be an important variable affecting the utilization of prenatal care services. It was an independent variable in the present study.

Studies have shown that education of the mother was an important variable that had a positive effect on the utilization of maternal and child health services. Causal linkages existed between maternal education and utilization of general health services including maternal health (Mosley and Chen 1984; Monteith et al.1987). Educated women were better able to break away from tradition to utilize modern means of safeguarding their own health and that of their children (Caldwell and Caldwell 1988; Cleland 1990). Education also influenced other variables that have a positive bearing on the use of prenatal care services and it was decided to include education as an independent variable in the study. When a woman is exposed to the outside world through communication and discussion, she becomes aware of various novel health services and developments and their benefits (Mohammed 2001). The workplace is an appropriate setting for addressing sensitive health issues since it is a place where people spend a considerable amount of time interacting with each other. A positive relation exists between working women and their health-seeking behavior. This positive relation empowers women with greater decision-making power regarding matters concerning themselves and their children. Hence employment of women was taken as an independent variable. Low living status of women is pervasive in India (Arnold, Choe, and Roy 1998) and acted as an important variable influencing the utilization of healthcare services. A number of literatures have high-lighted the utilization of maternal health care services varies with the socio-economic characteristics of the population. Mondol (1997) showed that prenatal care services differed significantly with regard to the women's standard of living. He observed that it was it was five times higher among economically well-off women than that of women belonging to the lower economic strata. Respondent's monthly family income was decided to be another variable. Singhal (1992) observed that the frequency of women seeking prenatal care services from urban residential background was higher than women residing in rural areas. This component - locality/place of residence was another variable in the study. Studies have also stressed the importance of access to health services as a variable affecting their utilization. Improving access to services has been a primary concern for increasing health-service utilization in the developing countries

(Sartia and Touminen 1993; Kumar, Singh and Kaur 1997). Elo (1992) and Sawhney (1993) have proved that utilization of health services was affected more by inadequate access than by socioeconomic factors. Hence media access, media usage and dependence on mass media/health workers were the dependent variables used in the study.

II. Research Design and Methods

The current study is analytical, involving survey among married women in the district of Salem and content analysis of the media programs on maternal health. All married women in Salem constituted the population. Simple random sampling technique was used to select the sample units. Primary data was collected using a structured questionnaire from 100 respondents. Age, educational qualification, employment, income level and the locality formed the independent variables whereas respondent's awareness, knowledge, media exposure, utilization of health services and the role of mass media in the utilization were analyzed.

III. Results and Discussion

With regard to media and maternal health care, it was found that the role of mass media was much limited in terms of its content as well as their viewership. All the traditional media had a small segment on health care. However, invariably all those programs were very general in nature and stuck to certain genres. With regard to television, two glaring factors were identified –first, though television was found to be the major vehicle used for the promotion of government health campaigns, there were more public service commercials rather than proper healthcare programs. Secondly, like most of the other programs, health issues were also addressed with an infotainment tone, which lacked the seriousness they required.

Invariably all the television commercials of government campaigns relied more on visuals, the reason being almost two thirds of women are illiterate who the target audience were. Except for the language, the same advertisements were aired throughout the nation which depicted the culture of north India. They did not seem to take into consideration, the cultural differences that existed between northern and southern regions of our country. North and South India differ not only geographically but also culturally and socio-economically. Though the message was conveyed through the dialogues, the target audience could not

identify themselves with the characters they see on screen due to those cultural variations. Those ads failed to attract and get the attention of the target audience of this region. The cultural factors included not only the characters but also the surroundings that were alien to the audience from southern part of India. For example, the way of wearing a sari differs in different states of India. The visuals in the ads portrayed women wearing sari in a particular style which was different from that of this region. Similarly, artifacts of men and women reflected north Indian culture; the kind of village, public places and ambience could be recognized as part of north India. These definitely acted as barriers to the information dissemination process.

In terms of programs, there were two major genres – (i) reality shows that discussed health issues in general which at times involved maternity and childbirth, (ii) question and answer sessions with doctors/experts involving solutions to individual medical problems. Both these genres did not cater to the needs of grass root level audience.

In spite of the vast geographical (98%) reach by the radio medium it was noted that its contribution to creating awareness about maternal health among women was negligible. The AM broadcast stations neither had regular time slots for the cause of women and childcare nor their content could attract the audience; and almost all the FM programs were purely entertainment oriented. Compared to electronic media, print media vehicles served better with regard to creating awareness about both government schemes as well as the prenatal and postnatal checkups; coverage by regional newspapers in particular, was relatively better in this aspect. English newspapers also had regular columns on health; but they served only the educated and elite group of people who had access to other sources of information and could afford better medical facilities. On the other hand, all regional newspapers either had a supplementary or a regular section for health issues. Their information presentation was in the form of tit bits or answers to queries by target audience which again was lost in the commercial nature of mass media.

Special interest magazines on health enlightened the masses on various issues related to health, like the causes of cancer, diabetes, blood pressure, importance of personal hygiene, general sanitation and significance of other problems created by the irresponsible lifestyle of human beings. However, when it came to maternal healthcare it was found that all regional Women's magazines contained articles on pregnancy, childbirth, medication, precautions to be taken during pregnancy and so on. They played a major role in the information dissemination process but unfortunately only the literate mothers were the beneficiaries. On the contrary, interpersonal communication seemed to be more influential in creating awareness about health among married women in this part of the region. Whatever knowledge the respondents had about pre and post-natal check-ups, importance of vaccinations for mothers and children, awareness regarding the complications during pregnancy or ways of handling them etc., was due to the service of the health workers.

Voluntary Health Nurses (VHNs) were quite popular in all sectors like rural, urban and suburban areas. They had day-to-day contact with the pregnant women and mothers. Many a time health workers acted as opinion leaders and most of the women in a particular area went to them for advice and guidance. Naturally they became the information providers in the case of maternal healthcare also. Respondents became aware of the government schemes mainly through them. Those health workers/midwives did not stop with just passing on the information; they followed up individual cases, both mother and child with individual attention. They knew the respondents at a personal level and were aware of the requirements of each and every mother. Accordingly, they advised them. Their services were supplemented with pamphlets and notices. With regard to the awareness and knowledge of maternal health among the married women in this region, the following aspects were observed.

Demographic Information
As per table no I, almost one third (36%) of the respondents lived in urban area- within Salem city, 26% in sub urban areas while 38% resided in villages surrounding Salem city as per table 2 among the 100 married women respondents 35% belonged to the age group of 20-30, 43% were in the age group of 31-40; age of 18% of the respondents in between 41and 50, while the rest of them were above 50 years old. 71% of the respondents were educated up to + 2 while 29% were graduates and average monthly family income of 69% of respondents was below 5,000, 14% of them earned between 5001 and 15,0000 and the rest of them (17%) had an income of level between 15001and 20,000 is presented in table no.5.

Personal Hygiene
82% of the respondents had toilets in their houses and 13% women used public toilets while 5% percent used open space around three fourth (70%) of the respondents used hand wash to clean their hands while 30% did not have the habit of washing their hands using any soap or hand wash. 50% of them used hand wash after they used toilets, 11% before cooking and 9% before eating almost three fourth (72%) of the women, irrespective of the social status used napkins during menstruation while the rest of them (28%) used clothes.

Pregnancy Check-ups
Almost all (99) the respondents except one knew the importance of regular health check-ups during pregnancy and they stated that they went for regular check-ups during pregnancy. Among them 40 percent went to government hospitals and the remaining 59 percent went to private hospitals and only 1percent of the women did not go for check-up as per table no 4.

Media Access
Around one fourth (28%) of the respondents bought newspapers while majority (94%) of them owned television sets. However only a negligible six percent of the respondents had radio sets. (Table 5)

Media vs Interpersonal communication
Almost half the number of respondents (48%) opined that health workers gave them the information they required where as 15% said that mass media provided the necessary information. Five percent of the women quoted both mass media and the government as their source of information. However, it was interesting to note that almost one third (32%) of them stated that they took decisions based on the guidance from family members and neighbors, especially mother and husband as per table no 6. Age did not make any difference in the behavior of the respondents in terms of seeking information either from health workers or from mass media. There was significant difference in the behavior of respondents belonging to different income groups; middle level income group, that is women whose monthly family income was between 5001- 15,000, found to rely more on health workers than the mass media. 11% among the 14% depended on them for information on pregnancy and related check-ups. It was confirmed with a Chi-square value of .03 at 1% level.

Education played an important role in the deciding the source of information- from whom the respondents obtained information - whether VHNs or mass media. 38% (among 71%) of women who are educated up to higher secondary level relied on the government sources. They were in good interpersonal relationship with the health workers, especially the VHNs. The voluntary health workers in turn followed the vaccinations and check-up dates of pregnant women constantly. Chi-square value .008 proved this finding to be significant.

Awareness about government schemes
The overall knowledge of the respondents regarding the three schemes ASHA, Janani Suraksha Yojana and Vande Mataram was limited. 58% of them did not know anything about those schemes. Only 2% knew about all the three programs, 1% knew about JSV and Vande Mataram, 5% knew about Vante Mataram alone and a considerable 34% were aware of Janani Suraksha Yojana. But the respondents stated that they were aware of some other schemes like JBSY (Janani Bala Suraksha Yojana) and MLR (Muthu Lakshmi Reddy) which was a state government program. Around one fourth of them knew about family planning schemes. 37% of the women felt that government schemes in general were useful; another 21% opined that they were very useful while 42% said that they were not useful. Majority of the women who knew about the government schemes have gained the knowledge through health workers and their extension activities. Extension workers are able to reach the women belonging to the middle, lower middle class and people below the poverty line. At the same time, those women were also quite aware of all the programs and are making use of them.

Similarly, the locality- place of respondent's house proved to be a deciding factor regarding the awareness and knowledge of women with reference to awareness about government schemes on prenatal and antenatal check-ups. Women in urban area were found to be more aware of the campaigns than those living in sub-urban areas and villages. A significant Chi-square value of .002 confirmed this finding. Women belonging to upper middle class and of higher social status did not know anything about the schemes and they didn't try to find out what the government is offering them. They preferred private hospitals and doctors which they could afford according to their life-styles. 81% of the women said that they followed the instructions given by the VHNs/mass media whereas the remaining 19% did not follow the information they receive from them though they listened to them.

IV. Conclusion

The role of mass media in creating awareness about maternal healthcare among women is negligible. One important reason is obviously the commercialization of media and the commodification of everything including health issues. Another unnoticed yet significant factor is the presentation of maternity and childcare related issues. Earlier five 'w's and one 'h' were used to write a news story. But today all the other 'w's seem to have been lost except the 'WHO'. Whether it is science exhibition or a health camp, the purpose behind the whole show goes unnoticed in the glittering appearance of the celebrity/VIP on whom the entire media focuses upon. Content of the program do not get the attention it should be getting. Also the focus of Indian media while covering maternal health is definitely local. Their coverage is on problems like obesity, diabetes etc., Mass media organizations, health agencies and institutions as well as media educators should collaborate to devise strategies on how best they can equip journalists with specialized knowledge and skills to enable them write articles on health problems based on their expertise on such issues.

It is still to be confirmed that the role of mass media is one of the most important factors underlying the knowledge on maternal health. This can only be true on the conditions that first, as media should be accessible to large proportions of the population, second, should devote some time/space for maternal healthcare and third, people should develop interest in information about maternity and child birth concerns highlighted by the media. Audience should be willing to spend time to view/listen to programs as well as read newspaper articles or other written publications dealing with pregnancy and childcare. Working with media, government agencies and nonprofit organizations can help spread awareness, either by holding press meetings, issuing printed press releases, or even setting up online databases that can be used as information centers. Information centers can be useful tools to educate both the public and journalists about maternal healthcare. Having a central information clearing house that is accessible to journalists and the public would be extremely useful. While emphasizing the effective role of mass media in spreading environmental awareness, the role of alternative media like puppet show, street plays, wall posters and documentary films could be explored in making the public environmentally enlightened.

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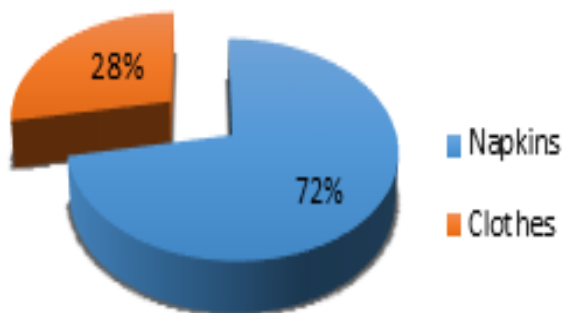
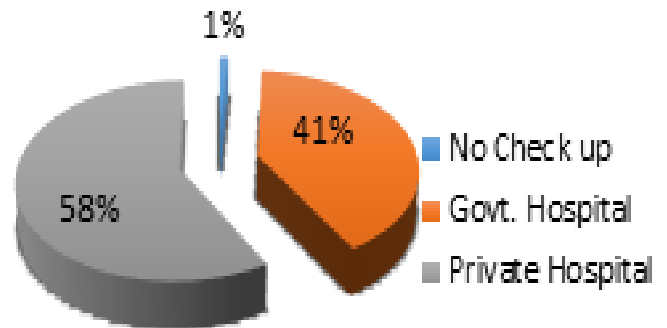**Table 1: Locality of Respondent's House.**
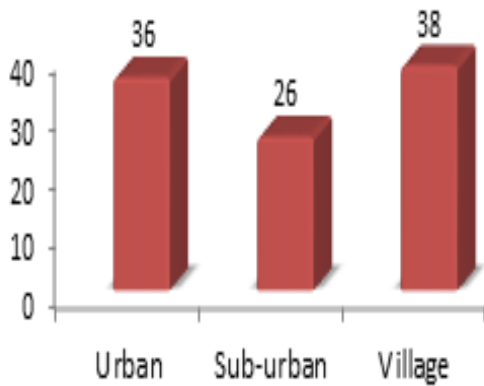
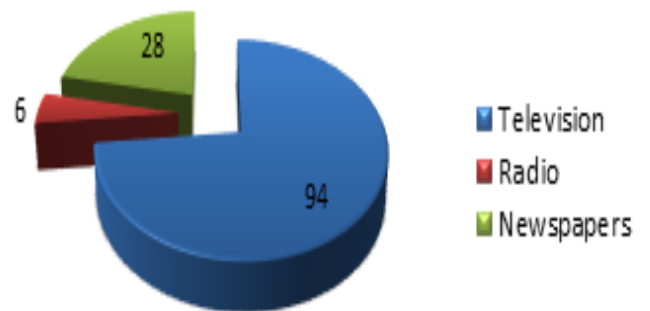**Table 2: Age of Respondents.**
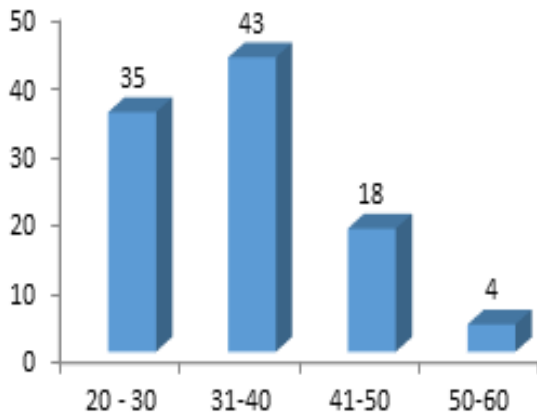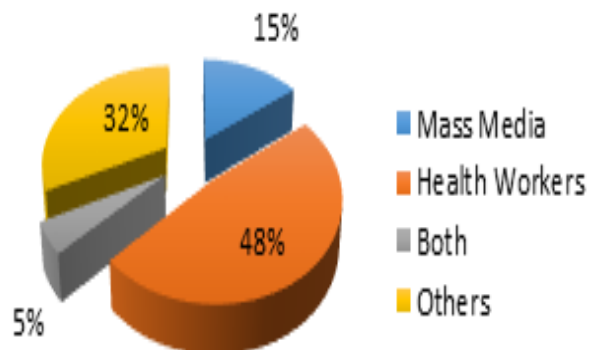

Table 3: Use of Sanitary Napkins.

Table 4: Prenatal Check-up.

Table 5: Media Access among the Respondents.

Table 6: Information providers on maternal Health.

RELOOKING AT NEO-IMPERIAL IDEOLOGIES IN REALITY TELEVISION SERIES – MAN V. WILD

Rakesh Nambiar*

The capability to imagine is what defines the humans as an intellectual species. The humans of the 21ˢᵗ century are in the midst of a paradigmatic sway of audio-visual technology that can beam programmes to the comfort of one's home. Television broadcasting sources are largely controlled by the west and hence as an agency of information, they telecast a certain spatial geography that suits particular ideologies. As the audience interact with television, they are made to realise a normative western experience and reinforce the neo-imperial dilemma of a contest between man and wild (nature). Hence programs like Man v. Wild venture into adventure and thrill to guide the audience to non-west, nature and women. In this attempt, the heterogeneity of the audience is homogenized by powerful choreography of shots and first person narrative in a make believe manner. Interestingly, in the churning of this dilemma the interstitial space between imagining and constructing as a process becomes thin. This research paper aims to explore whether television aims to reinforce or reconstruct a neo-imperial imaginary of man v. wild.

Literature has traditionally animated aesthetic imagination, chiefly scripted by those capable of allowing readers to experience a new life world. But literature at the intersection of media and cultural dimension in this new age is marked by technological advancements that make our audio-visual experiences a virtual possibility. Mesmerizingly, the audio-visual medium is capable of wrapping information and education to entertain and act as a powerful representation to the viewer. Television channels like Discovery Channel, Animal Planet, National Geography, etc. project a geography that equips the viewers to imagine a tangible life world. The viewer actively partakes in the imagination by immersing into the broadcasted narrative. Postcolonial theorists view the western narrative with suspicion of mediating the world in stereotypical binaries with respect to geographies. Televised narratives, have a huge role to play in being an agency to construct spatial imaginaries of various geographies. The present research aims to explore the western fetish to re-construct a contest between man and wild on Television. In order to attempt a focused enquiry, the television segment *Man vs. Wild's* Born Survivor: Bear Grylls' series (2006 - 2011) on Discovery Channel is used as a sample apparatus of study.

Survivor reality series has been popular for its extreme adventure thrill programme where contestants are isolated for prize money. Annette Hill (2005) notes that various reality TV shows had three "waves" of popularity (mainly due to their prime time scheduling): the first "wave" of reality programmes came in the late 1980s to early 1990s, as the shows were based on themes of crime and emergency; the second "wave" included observational documentaries or emotional "docu-soaps" in the middle to late 1990s; and the third "wave" during the early 2000s brought to light "social experiments" programmes (qtd. in Anastasia, 2013, p.8). The three waves explain the gradual softening of themes but all three still continue to be re-introduced using new narrative forms. The first wave of reality programme especially the emergency theme is a powerful trope in many television channels especially due to the fictional setting of thrill and adventure.

Man vs. Wild (Born Survivor: Bear Grylls, 2006-2011), re-introduced as the product of the first wave, is aimed at portraying the toughness and resistance by a single survivor. As opposed to the contestants in earlier series, Bear Grylls is the 'Man' of the show, who fights with the wild to demonstrate techniques of survival to the viewers. The projected adventures are set in a desolate forest land, shown to be inhospitable and hostile. Grylls tries his hand on climbing rocks, hunting for reptiles, eating animals [live and dead], and even consuming animal dung to display survival skills in an uninhabitable territory. During the broadcast of this programme, the

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viewers are conditioned by the subtitle - E*xtreme Survival Caught On Camera*. The episode subtitle brings strong adjectives added by a sense of content spontaneity through long shots, narrated by Bear Grylls when he says, "The real battle for survival is in your mind and in your heart" (discoverychannel.co.in, 2015). The diegetic and non-diegetic sounds prove an auxiliary to make the viewer's heart pound in Hollywood style choreography. The lens projects a gaze that conditions a mis-en-scène for him to fight the unfriendly and 'wild' geographical setting.

Constructing the 'surviving man'
Bear Gryllys signifies the classical survival trope of a man caught-up in the extreme harsh & unfriendly environment. The adjective of *surviving* in a desolate and harsh environment, assumes an adventurous and dangerous journey. Hence the 'surviving man' is constructed as a man who can overcome all odds against him with grit and determination. The 'wild' is constructed as every 'other' odd which is depicted as a spatial geography including the flora and fauna or a geographical territory hostile to the 'surviving man' that prevents him from being alive. This 'surviving man' displays the mental and physical toughness while [enacting] survival in the wild, akin to a tribal theme - 'be-the-wild-to-survive-the-wild'. This theme is similarly reflected in National Geographic programmes like *Kratt Bros.: Be the Creature* (2015) by Chris Kratt and Martin Kratt who try to mimic the movement of animals. The act of be[coming] the creature is to behave and simulate the nonhuman 'other' that is unknown. This calls into question whether it is to imagine an attempt of being or becoming the creature. Hence, the resolution of ultimate technique of surviving the wild as an 'other' is to be the *other*.

Survival and hunting
The reconstruction of the survival theme is also witnessed on other television channels with some experimented narratives. *Dual Survival* series (Season 1 & 2, Discovery Channel, 2010-2011) by Cody Lundin (naturalist and primitive expert) and Dave Canterbury (military trained survival instructor) broadcasting the same narrative scenario of 'trapped-in-a-hostile-land'. However, here the pair of survival experts [a-la-Grylls style] 'willingly' enter the landscape to mediate the dangerous environment by displaying mixed survival techniques of native and modern strategies. Many programmes are broadcasted on the same emergency trope of 'exploration of wild' also gets adduced from the idea of 'trapped-in-a-hostile-landscape' narrative i.e. *Locked Up Abroad* (National Geographic, 2007-),

another series constructing the hostile, uncivilized and xenophobic nature of the non-western countries.

The narrative of 'real life' enactment of *Locked Up Abroad* depicts a holiday-gone-bad theme – a holiday seeker gets accidentally imprisoned in a non-western country. The holiday seeker is a projection of white heroism, adventurous in pursuit to know a landscape far away from modernity. Casey Kelly notes, that in National Geographic channel, "The West's prisons are presented as industrial, clean, and efficient; laws fair and just; courts impartial and uncorrupted. Non- Western law enforcement is barbaric, savage, and corrupt" (2012, 13). Some of the geographies that witness misrepresented in the series are Central Asia, South East Asia, Latin America or to be more specific, any and every country that is antagonistic to United States and Europe in terms of its foreign policy. These landscapes are projected to the viewers as uncivil in governance and therefore precarious and 'wild' enough for the holiday seeker to fight for survival. These channels (Info/Edu-tainment) project the narrative of wild as any environment that is hostile to the western interest. Postcolonial scholars including Said have condemned distorted depictions of non-western culture in art and literature and portrayal of non-western landscape as unfriendly and hostile territories where the west always found itself a challenge to survive. Other western programmes akin to the above themes include – Hunting Channel that airs a program *Fit to be Wild* (2015), involving white women Cara and Amy. The program reinforces the role of a macho-woman hunting animals like a man, re-enacting the tribal survival strategy - to be fit to take on / be wild. As in the above series women partake in an act of objectification of their bodies which extends to another terrain in *Naked and Afraid* (Discovery Channel, 2017), where two surviving contestants [a man and a woman] are tasked with surviving naked for 21 days in the wild. Even though the setting is a temporary construct, the representation aims to achieve an exotic imaginary i.e. a frame of landscape made possible for the self to realize the 'wild other'.

Act of representation through Language and Depictions
The usage of episode titles and short advertisement clips of these programmes make explicit the aim of these broadcasters to represent the 'other' by sensationalising a narrative that is constructed along with some gaps for the viewers to realise. Intriguingly, the construction of narratives of an 'other' in most Edu / Info-tainment segment depicts a pattern that corresponds to the fetish of the wild 'unknown'. Titles like *The Most Extreme / Dangerous* (Animal Planet), *Deadliest Catch*, *Man vs.*

Animal Conflict, *Shark Week*, etc. bring forth a peculiar grammar of representation. Narratives by television host/s, depicting Asian geographies oscillate as condescending or partly patronising in tone. For instance, an idea of India in these channels will be an Oriental spectre of a mystical seer smoking hash in *Secrets of Wild India* (National Geographic 2012-), a land of snakes and tigers, transport routes on the verge of breakdown due to population density, etc.

Counter narratives are an essential element to balance the view of an interpretation or depiction. However, the language of representation in these programs questions the possibility of a counter narrative. The counter narratives privileged in the television segments are western voices and even from translation from regional language to English and selection of quotations help in the promoting the ideologies of neo-imperial hegemony. Television is a form of "representation [which] cannot duplicate reality, only imitate it, attempt to substitute or to provoke other stored representations that already reside in a person's memory" (O'Donell, 2012, p.161). Modern media offers to 'cultivate' as George Gerber asserts - new ideas, or as Joseph Klapper asserts - reinforce existing ideologies. Intriguingly, the imperial representations, hidden in the collective unconscious memory get reinforced in the form of a new enterprise called 'extreme adventure tourism'. While National Geographic provides an 'Ultimate Adventure Bucket List', tourists can customise their experience and thrill that they have only experienced on television and books. Representations of imaginaries at the intersection of books and television create an exotic world view of certain landscapes. Such genres industrialize cross media experiences on these landscapes [through tourism] for homogenising the heterogeneous viewers.

Extension of the lens and role of the viewer
According to Nielsen statistics (in America) approximately 66% of children [between ages 10 to 16] are influenced by TV shows (parentstv.org 2016). The underlying assumption of the lens is that it represents the eye [gaze] of the viewer. However neo-colonial imaginary includes reinforcement of the western prejudice using modern technologies and tools of media broadcasting. It also helps in reconstructing unfortunate past accidents [or misadventures] of western tourists in foreign lands. One of the best examples in this case is *Caught on Camera* episodes. It changes the way we view nature with technology i.e. the tourists or photographers mimic the documentary style of nature in a preoccupation for capturing on camera the unpredictable and unknown wild. The broadcasting of 'accidentally caught' narrative by some tourists affirms to reinforce a mimetic effect that

allows replication of the same vicarious gripping pleasure surviving a 'great escape'. The extension of this experience has today boomed as an industry called adventure tourism, providing an exotic effect. This effect projects a subtle idea of a western host, as a tourist in an African or Asian land, capturing first-hand, something alluring, exotic and uncut.

Fictional imaginings – literary tropes in reality television genres
The construction of man and the wild in the survivor series, intriguingly, has many parallels with literary texts. *Robinson Crusoe* (1719) by Daniel Defoe, a fictional biography, projects a character, shipwrecked in an island who is forced to battle uninhabitable conditions for survival. Postcolonial theorists have critically looked into the imperial undertones in the cruising [or Crusoe-ing] Robinson that projects attempts by the character from getting corrupted or 'unspoilt' by native tribal cultural practices including that of a man 'Friday'. The classic has a compelling narrative that opens the fascinating preoccupation with the 'wild' non-west. The dominant themes like civilizational purity, distrust towards the non-western cultures and an anxiety of the unknown, exhibit an unconscious dilemma in the western imaginary. The postmodern global discourses have constructed an industrial enterprise on the adventurous endeavour of Robinson Crusoe. It broadcasts a geography that is imagined to stimulate an experience of adventure, thrill and pleasure.

The pursuit to survive and navigate the wild by using battle hardened techniques brings Bear Grylls closer to Defoe's text *Robinson Crusoe.* Just like Crusoe marooned in an island fending off on island creatures, Grylls enacts the primitive survival skills but in a 'raw' way without any assistance of fire to cook his meal. A similar literary trope was broadcasted in Sweden, in a program named *Expedition Robinson* (1997) with a 'Robinson challenge' [immunity] possibly explaining literary allusions to the character Robinson Crusoe. As for Grylls the challenge appears to survive like Crusoe by taming the wild nature. While the narrative of Crusoe is premised on a hypothetical situation partaken by the viewers – what if you are marooned in an island or in the middle of the forest and left to survive, how would your device strategies of survival?

Literature has also documented extreme form of tourism that panders to western adventure in the novel *Shantaram*, where the character Lindsay is taken by his tour bus for a 'slum tourism'. The character here also meets Prabaker who understands the demands of incoming tourists for Dharavi slum in Mumbai. The

literary text projects the western preoccupation with poverty in slums as an artefact for western consumption; recently *the quint* (2018) has reported news of the adaptation of the novel into a television series starring Johnny Depp.

Technology

Television is a powerful audio-visual mediating agency. With technology, the mediation today can easily make any fictional imagination appear real. The technology creates a syncretic coalescing for a hybrid category called edutainment and infotainment [an admixture of entertainment superimposed on education and information] in order to make programs more alluring and addictive to the viewers. The peculiarity of this depiction is its non-neutrality, while particular attributes of any medium helps to determine the meaning of the communication (Watson, 2012, p. 179). Therefore, depicting a medium is to wield the power to interpret and construct an immersive viewer's imagination. The technology used in these programs project extreme landscape as imageries that are terra nullis or terra incognita [Africa] or uncivilized lands [Asia] to render it de-cultural and wild. The de-cultural projection manifests an absent culture for the western gaze to civilize. Hence the aid of technology functions as a tool to crystallize particular landscapes that are de-cultural and hostile, to be known and negotiated for the best interest of the western self. Representation is not just about who is represented but who is not represented (O'Donell, 2012, p. 161). However, here the narrative of the absent is controlled through technology to further neo-colonial narrative of surviving the wild.

Neo-imperial ideology

While the imperial idea of nature, at odds with God, is 'red in tooth and claw' (Tennyson), the neo-imperial idea of nature by Bear Grylls is a hostile condition that needs to be confronted; a wild geography to be tamed as an adventurous landscape for survival. To generate an appeal in these programs for a universal audience, stereotypes are reinforced against nature. These channels depict Man vs. Wild. or Man vs. Animal conflict to showcase a conflict between the individual man against the adversarial conditions of the world i.e. nature. These channels depicting the opposing side of the contest with the 'wild' with a 'Man' or a masculine character armed with sophistication of western knowledge and technology. In order to tilt the viewer's sentiments towards the 'survivor' nature and non-western geographies are depicted as harsh conditions.

Some channels blatantly further the discourse of neo-imperial ideology by representing the non-western populace as pagans whose culture need to be the viewed with the patronising (civilising) eyes of the west. Some postcolonial critics have identified such discourses to include depictions of foreign savagery, American exceptionalism, the "White Man's Burden," the "clash of civilizations," triumphant military conquest, stories of capture and escape in foreign lands, and the imperative to save brown women from brown men (Kelly, 2012, p. 04). Needless to say, television critics have also exposed the authenticity of survivor series as technology and expert editing skills can construct a continuity of narrative for the viewers. Allegations against the survivor series Man v. Wild surfaced in a report in *Reuters*, as the survival expert – Bear Grylls, was found bunking in motels as opposed to surviving it outdoors (Wallenstein, 2007). Hence the exposé has blown the authenticity of the neo-imperial brave 'man' construct fortunately shattered the false imaginary projected on television. Modern media has resorted to stereotypes by passing it off as a reinforcement of the existing representational structure. The researcher maintains that certain programs carry overt constructions of the survivor trope in their reality series, while others re-enact allied ideas of neo-imperial ideologies. It also appears that the survivor theme is recycled and rebranded by beaming it with a suitable narrative on television to the viewers for creating acceptable and make believe narratives. The engagement towards the acceptance of such narratives may not be similar for all viewers but it does homogenise the experience of vicarious pleasure. Moreover, as a sort of convenience such survivor series aim to project imperial ideologies and then gather materials to reinforce the stereotype.

Conclusion

The survivor series Man v. Wild and the construction of 'man' and 'wild' proved was examined through the lens of postcolonial theories. The analysis also brings to light that Discovery channel has improvised more on the segment of survivor television series. Info / Edu - tainment channels show enough evidence of being a projection of the neo-imperial attempt to reinforce the peculiar anxiety towards nature and non-west; and they also act as an agency for the construction of new imaginaries by fixating these landscapes in a speculative spatiotemporal timeline. The task at our hand is to question the construction of such imaginative geographies and resist such narratives. Globalisation has today made cross media ownership possible which damages the plurality of media. However, adventure tourism as an enterprise has rekindled the fire of neo-imperial fantasies and made the adjective 'wild' seem more cool and exotic. The narrative appeal of the Crusoe Ian survivor theme of Man v. Wild is evidently visible,

and the popularity has resulted in many programs to join the bandwagon to adapt the neo-imperial trope of a man surviving the odds of the 'wild'.

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SOCIAL MEDIA TODAY

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In a highly technologically oriented world of India, America and other countries, social media have assumed greater importance as educated young men and women use more often. Social media as Facebook, Orkut or others serve as forum for discussion as PM Modi and also perhaps President Obama tweet frequently to express something or other on day to day world or nations happenings capturing minds of millions of people effectively. Today nation is in tune with Prime Minister Narendra Modi after he reflects on societal incident to reflect what government thinks on that subject. People come in tune to prime minster as he shares his views on caste or persons happening effectively as what has been contribution of that person to society at large.

Prime Minister Modi's address to nation on clean environment, clean toilet's in Swachh Bharat campaign is an educational exercise in right direction in social media platforms. Places as Kurnool looked very dirty and its toilets used to be in very bad condition but as on year 2016 Kurnool AP has become fine modern city thanks to efforts of liberation modernization or westernization. Social media play powerful role in many fronts available to technically qualified upwardly mobile yuppies in work or other fronts. It was thought that due to advancement of technology new form of work ethic or work rule might have evolved as people could bank in homes, work in homes instead of offices as robots would substitute man in work, new form of leisure based culture could evolve etc. Technological advances have brought cyber culture, bio tech revolution or some such but work from home has not substituted offices.

In a drive on Interstate 10 from Lafayette, LA to New Orleans, a beautiful driveway, we enter New Orleans business district that has office blocks or other buildings. Although modernization, westernization and advancement in technology or science has brought about big river bridges as found in Port Allen Louisiana, it has not brought about complete leisure or complete freedom for humans from work. Still old customs, traditions culture are in Louisiana or other parts of US. Proliferation of new media have brought about more comforts, more utility or benefits to all and is in vogue in politics society religion or science in countries as India or the US. Yester years TV evangelism of Oral Roberts missionary in the US is an example of how modern gadgets are in use on a traditional area as religion or home etc.

Prime minister Narendra Modi's message of Swachh Bharat is a dream of 125 crore people is in right direction as it is also in social media also PM Modi's drive to tie up with west and developed countries unlike Rajiv Gandhi and Indira Gandhi governments who tied to third world and Asian countries, is a welcome measure as it empowers low caste highly educated men also suppressed or economically stronger caste wise weaker women as social media play a role in this process. Mostly, the low caste higher economically and educationally stronger Indians prefer the west and developed countries as social media as Facebook & Orkut would champion their cause.
Communication technology

Communication technology is advanced in the west, has also grown greatly in countries like India, is booming everywhere as it is applied in medicine, education engineering and others. Communication technology has brought about comfort to man, has made education easier as social media are used for young as well as old in higher income levels. Media technology has advanced brought about comfort as PM Modi's make in India have become popular as PM Modi is bent on creating smart cities in 100 areas or cities of India. Smart cities will have every comfort, will make lives livable easier for everyone and benefit citizens of country in greater measure. Smart cities have originated from Sweden make lives a pleasure one as per PM Modi's wish in large number
Networks

Young and old alike use social media as PM Modi's tweets play an important role in reaching nation or people as he tweets when there is some happening affecting nation or world at large. Social media work in networks as people use networks to reach someone else in surrounding or in vicinity, to express one's opinion.

Social media as Orkut, Facebook also are in use for official work, in schools, colleges, offices or other premises of work, some social media are also put to use in scientific related work in or among government officials, scientists or others, Social media have grown strongly, in use amidst educated youth, salaried college educated blue or white collar workers and among industrialists also. Industrialists use social media to keep in touch with shareholders, media

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people or customers as well as employees of that organization.

Need for Social Media
As society advances we would need newer forms of communication to meet complexity of society as we have now. PM Modi speaks in praise of Ayurveda as medicine as it could find a place in social media so it reaches everyone. He means probably without destroying plants or others from which modern medicine is made, is a way of solving ecological or environmental crisis facing world right now. James watt was environmental secretary of US once as the US had environmental problem at that time. We bring eco dharma to fore if we follow PM Modi's message on Ayurveda and it can find a place in social media helping to solve modern ecological disaster or climate control debate facing world right now.

Social media in India
Social media are in use among educated, technically qualified people who have access to west or who are upwardly mobile as media are used for fun and profit. We borrow western concepts or technologies in Indian context use for office and home duties.

Social media are becoming popular more and more in India, among educated or technically qualified now a day as India is developing like west. PM Modi uses tweets to express his opinions on key issues as President Obama used to do on important issues as calling people to White House, He and former Ist lady Michelle Obama briefing visitors effectively. On an important occasion he said one

has to take a responsible decision and live with that decision etc.

President Obama's message of criticizing President trumps plans to restrict immigration as it hurts democracy appearing in a social media network shows how social media can serve as forum of debate and discussion effectively. As said PM Modi uses tweets to express his ideas on important events reveals power of social media of our times.

President Obama and PM Modi are favorable to all in India or America who like modern society, modern civilization and material progress as it is obvious in reception they get from people in many ways. Their modernity is right and to be welcomed by all in all civilized nations around world. The present BJP government's move to give PSU banks over 2 lakh crores for lending to people corrects impression that BJP is private oriented and gives strong feeling that it is as much people oriented as congress. Messages as such on social media would give importance to government to get to readers effectively.

Social media are important media of communication among everyone and especially among educated youngsters and tech savvy people everywhere. As PM Modi government is on modernization on Indian ethos social media would assume full importance, play positive role in economy or society convey important information to one and all in possible ways. Tomorrow is a day of social media achieving new milestones landmarks everywhere in countries as India USA or Russia.

STUDY OF TRANSWOMEN STEREOTYPES IN TAMIL CINEMA AND THEIR SOCIAL EXCLUSION (IN INDIA)

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Cinema often targets marginalized groups, distorts reality by spreading stereotypes sensationally through celebrities to contribute to the maintenance of heteronormativity and the spread of Trans phobia (Miller, 2012, Elhum, 2011, Ryan, 2009). Studies analysed the transwomen community in Indian society on human rights and community tradition evidently identify that the popular culture does not offer any positive representation of transwomen (PUCL-K, 2001, UNDP, 2010). Besides, transwomen community constantly questions the misrepresentations of Tamil cinema and protests for insulting transwomen identity and other sexual vulnerable minorities under the pretext of freedom of speech (The Hindu, 2015, Sanjana, 2015). However, there is a resounding silence on the issues of transwomen relationships, lives and culture, conversely representing only as the objects of fun and spreading stereotypes (Velayutham, 2008). Subsequently, being second largest film producer of Indian film industry, studies strongly disclose the greater influence of Tamil cinema, on socio-cultural issues and state governance in Tamil Nadu (Hardgrave, 1973, Pandian, 1992, Dickey, 1993, Prasad 1998, Rajanayagam, 2002, Velayutham, 2008). Hence, this study intends to explore the representation of transgender in Tamil cinema to understand the ways that audiences have been encouraged to perceive transgender identity and understand transgender issues in order to include the transwomen community of Tamil Nadu into mainstream society with equal rights and recognition.

I. Review of Literature

Social exclusion of Transwomen in India
Social exclusion generally defined as the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live (Silver, 2011, Haan, 2001). However, the conception of social inclusion varies across integration, cohesion, solidarity and other ideological paradigms (Silver, 1994). As Sen (2000) emphases, social exclusion can indeed arise in a variety of ways, and it is important to recognize the versatility of idea and its reach. The transwomen commonly considered as objects of curiosity, ridicule, exploitation, and abuse and callously neglected groups in the society, besides hardly researched in India (Anitha, 2015, Nanjundaswamy,

2014, Kalra, 2012). However, transwomen in Tamil Nadu face multiple forms of discriminations, prejudice, violence and psychological distress (Suguna, 2013, Kisha, 2012). The attitudes of heterosexuals towards transwomen are worse and make transwomen community socially excluded (Kisha, 2012, PUCL, 2001, UNDP, 2010).

While, Tamil Nadu was pioneer in the country for setting the Transgender Welfare Board (TGWB) in 2008 under state department of social welfare to implement schemes for socio-economic progress of transgender community. However, the transgender welfare board is incompetent primarily in governing the census of transgender people as they are disseminated across the country for livelihood that makes them hidden (UNDP 2010, Bhugra et al, 2011). Hence, governing and policymaking towards empowerment and ensuring the rights of transgender community remain impossible in Tamil Nadu. Conversely, transgender identity has been recognised as 'third gender' legally and scheduled as 'socially and educationally backward classes' by the Supreme Court of India, besides excluded socially in Tamil Nadu (NDTV, 2015, Puthiya thalaimurai, 2015, The Hindu, 2015). Transwomen filed plea for mercy killing as their gender identity had affected by begging and commercial sex work, generally associated with transwomen community (Sanjana, 2015). Since, the legislative developments of transwomen suggest the modes of transwomen visibility, yet the conflicts with their social and cultural issues necessitate social and cultural inquiry of transwomen in contemporary Indian society.

Representation and Stereotypes
Representation can be defined as a process of presenting an image of something in order to communicate ideas or tell a story (Benshoff, & Griffin, 2004). However, realistic media images never simply present the world directly. They are always a construction, a re-presentation, rather than a transparent window onto the real (Branstan, & Stafford, 2006). Visual representation is a powerful means of communication and the visual stereotypes reflect the attitudes of the culture and reshape

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the perceptions of the viewer. The central issue in representation is that of substitution. It is widely understood as the process of standing in for someone or something, or acting as a substitute for the 'real thing' (Webb, 2009). The objective of analysing representation is to understand how it can influence public understanding and attitudes.

Over a period, viewers of media assimilate the images they observe. When the portrayals of characters are the same in one film after another, viewers come to unconsciously accept stereotypes (Swan et al, 1998). Stereotyping is a process of categorization that in most cases implies a negative evaluation of the group that is being analysed. In 1922, Lippmann wrote about the impact of media in shaping people's thoughts and actions. Lippmann (1922) introduced the term 'stereotype' to refer to the typical picture that comes to mind when thinking about a particular social group. Lippmann (1922) defined stereotypes as the way things are in the real world are often not the same as the images that exist in the minds of individuals within a given society, yet the dominant group perpetuates the inaccurate images. Hence, the general definition of stereotype is cultural and superficial beliefs or generalizations about a specific group or subgroup within a given society (Kanahara, 2006).

Stereotype functions as an ordering, a short cut, a way of referring and an expression of 'our' values and beliefs. Accordingly, stereotypes serve to order our reality through generalities, patterning and typing, in an easy-to-understand form and are an essential part of making sense of the world and society. As simplifications stereotypes act as 'short cuts' to meaning. It implies knowledge of a complex social structure (Perkins, l979). Stereotypes act as a way of referring to the world to serve to naturalize the power relations in society; they have a hegemonic function. Finally, stereotypes have the status of consensus, not the beliefs based upon reality but ideas, which reflect the distribution of power in society, an expression of 'our' values and beliefs (Dyer, 1999)

II. Research Design and Methods

The objective of the study is to understood on how transgender people are represented in different mainstream Tamil Films produced over a period. The theoretical approaches of this study are Representation, and Stereotype.

Mainstream Tamil cinema industry has produced more than 5000 films since the silent era and an average of 120

films per year (Anandan, 2005, CBFC, 2015). It's not possible to view all the films and identify a specific film that representing transwomen. The study identified that 'Palabishegam' a black & white Tamil film released in 1977 representing a transwoman character as the earliest film available to view. Hence, the starting year of this study was 1977 and total period of study considered was 38 years. However, 59 notable films released between 1977 and 2015 which are available to view were taken for sample.

III. Results and Discussion

The preliminary analysis of all the films found three transwoman stereotypes: transwoman farce, transwoman mother and transwoman monster, according to the form and content of the transwoman representations of Tamil cinema. The characteristics of each stereotype was analysed separately.

Transwoman Farce
Transwoman farce describes the representation of humor created from the transgender characters as objects of ridicule rather than as active participants in the humor. Transwoman farce or comedy has been the most popular stereotype representation of transwoman in Tamil Cinema. The earliest film available to view is Palabishegam a black & white Tamil film directed by K.S. Gopalakrishnan and released in the year 1977 represents as a transwoman character comically. The transwoman character represented with the combination of Male and Female costume, and the voice tried to mimic the typical accent of the transwomen. However, the protagonist and other characters consider her in between man and woman, refer her as male and abuse her though she always hangs along the protagonist and supports all his efforts in the story. However, the transwoman character never feels the hurt and behaves comically. It has enhanced the intensity of the comedy and reached widely as the famous comedy actor Surulirajan performed. Notably, most of the films having both verbal and non-verbal representations of transwoman fall under the transwoman farce representing transwoman as the object of verbal and physical abuse.

Generally, films produced in Tamil film industry have the usual commercial formula consisting Action, Romance, Thriller and more of Comedy elements to ensure the business success and such films considered as mixed genre films. It could be the continuation and result of traditional cultural forms such as Therukkooththu of Tamil Nadu. Tamil Cinema has two primary comic traditions: ridiculing other and ridiculing self.

Transwoman farce has its root from the comic tradition of 'ridiculing other'. Consequently, representing marginalized community such as transwoman as a target of ridicule and object comedy has been continuing traditionally. Besides, ridiculing disability, skin colour, geographical difference as rural and urban, elder and poor people and women also exist. In the transwoman farce, the characters were usually represented as roaming alone or group with brighter make-up, wigs, glittering costumes in public places and calling the protagonists and comedians for sexual relation. Notably, most of the characters left unmanned and not at all related to the plot. Transwoman farce with verbal abuse through derogative pronouns occurred mostly in songs. The song, Pozhuthoda kozhi koovura vela from the film Oruthalai Raagam (1980) is the notable example for transwoman farce in songs, in which protagonist and his friends tease transwomen on the road. Similarly, songs of the two films, Thiruda thirudi(2003) and Thirupaachi verbally abuse transwomen in public place.

Ironically, such films were gained more revenue and massive audience appreciation. Such misrepresentations in songs are considered as the entertainment element of film. Moreover, men are usually acting as transgender in songs even in the songs representing family events representing transwoman farce in the films like Sillunu oru kaathal (2006). Most of the representations hero and his friends tease transwomen in public places and notably, films of famous actor's tease transwomen in their films Thullaatha manamum thullum (1999), Thiruda thirudi (2003), Uthaya (2004), Sivakasi (2005), Thiruppaachi (2005). Since such representations of verbal and physical abuse and discriminations in public places done through the protagonist/hero are justified naturally and appreciated by the audience and their fans. Thus, spreading stereotypes of transwomen farce sensationally through celebrities contributes to the maintenance of heteronormativity and the spread of trans phobia in society.

Paruthiveeran (2007), awarded as best regional movie in national awards represent transwomen as the objects of sexual abuse in a song, oorooram puliyamaram directed by Amir. While, Vidhya (2007, 2015), a transgender activist, writer and performer feebly says that ten-year-old boy urinated and thrown ice cream on her by singing this song and people stood watching, which is the consequence faced by a child by the representation. However, the director Amir contradicts that policies and laws are indispensable than being a responsible mainstream filmmaker. He defends that his film represented transwomen that is equal to social reality as they speak and act correspondingly. Such representation proposes that transwomen are meant for discrimination and harassment and registers voyeuristic pleasure in the minds of viewers and fans of heroes. This situation leads to state of guiltlessness among audience about abuses of transwomen. Thus, discrimination has been repeatedly justified through protagonists and it clearly implies that transwomen are unimportant, inconsequential and powerless. Some representations denote or relate to a view that promote heterosexuality as the normal or preferred and transwomen have no right to live a normal life in society. The discrimination in employment is supported in the ridicule representation of the film Kattabomman (1993). While Gowndamani, a famous comedian recruits' workers for rice mill, choses only fair women with the intention of lust, rejects two transwomen and abuses them vulgarly. When they question the discrimination, he teases them as incompetent to work. When a few men forward to support rejected women and get appointed, none come for the rejected poor transwomen.

This attitude becomes stronger in the film Seemaan (1994) released following year of Kattabomman. In this film, few transwomen compliant their livelihood issues to the collector in a program and give petition for their welfare. However, Gowndamani, assistant to the collector teases them, as they are not suitable to claim rights like other gender and forces them to get away in front of the collector. The collector does not question him for such violation of fundamental rights and violence on transwomen.

Notably, some stereotypes remain unchanged over a period and same scenes repeated again in transwoman farce. For instance, in the film Eeramaana rojave released in 1991 represents transgender as hero and his friends misunderstand transwomen as women and enjoy their presence in nearby seat in the theater. Once they identify transwomen, they scream in fear then run off from theatre. The same scene repeated after 19 years without any change in the film Ninaithale Inikkum released in 2010. Thus, stereotype functions as an ordering, a short cut, a way of referring transwomen as the objects of ridicule and abuse verbally and physically and suggest transphobia. Consequently, audience could generalize transwomen community with reference to such misrepresentations of cinema, could lead to transwomen to face multiple forms of discriminations and excluded.

Transwoman mother
The transwoman mother describes the remarkable and submissive transwomen representation. The characters

exist to fix the problems of gender-normative people; become worthy through their devoted service to the heterosexuals and some situation they become sympathetic and noble victim through sacrificing life.

The transwoman mother has the cultural and mythological relation with the story of Aravan sacrifice. In the Hindu epic Mahabharatha, the Mohini avatar of Lord Krishna who transformed from male to female form and marries Aravan, the son of Arjuna who sacrifices his life in order to succeed in the war between Pandavas and Gowravas. The transwoman identifies them with Mohini avatar, consider Aravan as their husband irrespective of religion, and enact the sacrifice every year in the Koovagam festival at the Koothaandavar temple, Vilupuram district of Tamil Nadu.

The transwoman mother emerges in the film Bambai (1995) in which an elder transwoman saves twin children in the religious riot as a mother saves her child and she speaks out the humanity. Similarly, a transwoman saves dignity of the protagonist in the film Chithiram pesuthadi (2006) when he is inside the place of sex work. Later the motherhood goes further to the sacrifice of life in the films Thenavattu (2008) and Onaayum Aattukuttiyum (2013).

In Thenavattu, a transwoman sacrifices her life to save hero and heroine from villains. Similarly, a transwoman sacrifices her life to save a boy from villains in Onaayum aattukuttiyum (2013). Such representations of transwoman mother try to make transwomen near to god and state that transwomen are not fit to live a normal life as human in binary gendered society. Conclusively, it implies that they should die for others and it doesn't affect anyone as they are excluded from family. Hence, the sacrifice of transwomen seeks sympathy and does not claim the rights to live as human.

Transwoman monster
The transwoman monster describes the representation of transwomen murderers or psychotic or disturbed in films. However, transwomen are frequently murdered in vicious hate crimes, the representation performs a reversal of reality by representing transwomen as killers or psychopathic individuals who will go to any means to harm others.

Tamil cinema villain characters are constructed to be uniquely violent in terms of appearance and character. Consequently, it targets minorities, socially under privileged community and weaker section or marginalized community people. Such as physically challenged characters represented as villains to reconstruct their sympathetic identity in society. However, criminals are everywhere no film discusses the socio economic factors behind them. Even woman represented as violent villain to reconstruct the passive and divine womanhood of Indian society. Subsequently, transwomen villains are represented as a continuation of this Tamil cinema representation culture of villains and formed as transwoman monster.

Tamil film Appu (2000), represented a transwoman as a primary antagonist Maharani, a tyrannical pimp and the queen of the grant road prostitute chain, who murders anyone she perceives as threat, this menace sense carried away to the audience. Maharani keeps heroine as her prime sexual prospect for her clients. At the end hero murders Maharani violently.

The representation of transwoman in the film Kanchana (2011) was widely appreciated by the transwomen community. However, the masculine representation of Kaanchana was hidden thus becomes transwoman monster. Such hidden representations influence the psyche of audience without their knowledge. In this film the transgender Kanchana was thrown out of her house in her adolescence after her parents are angered by Kanchana's transgress behavior and desires. A kind Muslim man, Bhai, who lives with his mentally challenged son, gives Kanchana shelter. Kanchana grows up, and in turn adopts a transwoman child Geetha, whom she sends abroad to complete her medical studies. Meanwhile Kanchana buys a land to build a hospital where Geetha could practice medicine once she completes her medical education. However, the local politician Shankar plans to acquire that land for his own use and kills Kanchana, as well as Bhai and his son when they try to save Kanchana. The film ends with Raghava's willingness to allow the possession of his body to serve as the vehicle for the revenge these three seek – the deaths of Shankar and his associates.

While the film primarily delivers a very sympathetic representation of the transwomen lives, the masculinity and violence of the transwoman character Kanchana at several levels becomes transwoman monster. In addition, actor Sarath Kumar known for his masculine appearance in Tamil cinema and played as Kanchana and became more masculine naturally than being feminine. In such representations, if the transwoman character played by a transwoman instead of the masculine male actor could have been more feminine and meet the reality of transwomen lives.

Though the real life transwoman acted, the representation

becomes problematic sometimes. In director Shankar's magnum opus, I, the protagonist a model and along his friend tease the transwoman stylist Ojas at first sight even without knowing her. Then she falls love over the hero, when he refuses her desire, she plans to demolish his body with deadly virus along other villains. Conversely, hero revenges her pathetically by making over hair growth all over her body and murders her cruelly at the end. While growth of hair like male body is considered as unwanted to transwomen, she punished in that way. This representation faced wide oppose from the transwomen community and demanded public apology for humiliating transwomen community from regional censor board for removal of certain objectionable scenes. Whereas Ojas defends her character, as the director didn't try to demean it, in fact he shot aesthetically as the story of the film demanded it and that it doesn't offend anyone, including the transwomen community.

As the film has released in number of screens all over the world, banning of the film was not an option. The regional officer censor board of India MR Pakkirisamy backs transwoman character in the film I, as the film depicts only the view of the society towards transwomen community, also story demanded the character. Selection committee, revising committee and appellate tribunal certified the film, therefore re-certification or elimination of the scenes were not permitted. Thus, those who were affected by the representation can file a writ he added. Consequently, the court accepted a transgender activist Bharathi Kannamma's writ against the film, and the session was adjourned.

However, regional officer of censor board, Mr. Pakkirisami said that particular representation reflects the reality and some people admire as shown, he forgets his responsibility. Such negative, monster representations suggest that behave violently and to be carful with them and it leads to the trans phobia, the fear of transwomen among audience. The sexual violence on Transgender in Police station has justified in the film 'Vettaiyaadu Vilayaadu' by representing as a transwoman regular to visit Police station to fulfil sexual need of Police officials. In addition, the officials admit her intentionally to rape two gay men in the cell in order to punish them. Consecutively this sexual violence affects the mental health of gay men and leads them to become the primary antagonists of in the film. They abuse the transwoman character verbally as impotent when they guilty of their life ruined criminally. Such offensive representation. The representations of transwomen constructed without proper knowledge lead to misconceptions over transwomen identity among audience. In the film Paari

(2012), directed by Rajini, the hero's father opposes hero's love and murders heroine for the difference in class. Hence, the hero operates his sexual organ, joins in a transwomen group to revenge his father's masculine ego in the climax. While, doing Sex Reassignment Surgery (SRS) or any other method of sex change procedure could not change the sex of a person, this kind of superstitious representations grounded on the lack of knowledge on the transgender phenomena indirectly supports the criminal accusation on transwomen community that they kidnap youngsters and change as transwomen through SRS for begging and sex work. Such blind representations could lead to trans phobia the fear of transwomen among audience. When parents happened to see their son speaking to any transwoman nearby, they warn to avoid transwomen.

Conversely, the transwomen community represented as victims of organ theft in the film Viruthagiri (2010). A transwoman complains to the hero, a police officer as her friend, another transwoman is missing. The hero finds a mob kidnaps transwomen and steals their organs and rescues transwomen. It shows the vulnerability of transwomen community in the society as the result of that family expulsion and left abandoned.

However, no film represents transwomen anthropologically to inform the real social, cultural and economical issues of transwomen and other sexual minorities. While the debutante director Vijayapadma made an attempt through the film Narthagi (2011) to represent transwomen life, the central board of censors certified the film with 'A', as suitable for adults only. While enquired, the officials asked to mute dialogues in three scenes while disgustingly those dialogues were featured in many films allowed without restriction. As she stood up for her film as dialogues apart there was no vulgarity in it, as the film deals with strive a transwoman has to face right from childhood by family discrimination through adolescent years into adulthood, love life and the impediments she came through. Yet the central board of censors replied, that life of a transwoman itself is 'adults only' which distraught the association whereas the motive of the film was to make even the children understand transwomen are humans and their plight. Thus, the only film has represented the life of a transgender, directed by a woman director, has vanished without attention of viewers, and even sold to Television viewing as the censorship board issued 'A' certificate. It clearly indicates that the central board of censors should be more sensible and responsible while examining the films representing transwomen and other vulnerable communities.

IV. Conclusion

The study derives that, the issues and indeed representation of transgender identities are largely absent in Tamil cinema. Notably, the representations have formed three transwomen stereotypes: transwoman farce, transwoman mother and transwoman monster. Particularly, most of the verbal and non-verbal representations fall under transwoman farce, representing transwomen as the objects of verbal and physical abuse. While scenes of ridiculing transwomen are repeatedly telecasted on various 24/7 Tamil comedy channels and repeatedly viewed by the audience of all ages. The stereotypical representation of transwoman mother sympathizes transwoman instead of discussing their real life issues and considering fundamental right of transwomen to live equally. Thus, it clearly suggests that transwomen are not fit to live a normal life like male or female of this society and they should die for others. The transwoman monster states that transwomen are masculine, violent, anti social, criminals, threat innocents and must be crucified. This could create Trans phobia, the fear of transwomen among people. The overall representations are more Sympathizing, Exaggeration and sensationalizing the transwomen community.

The stereotypes identify the ways in which transgender representations in Tamil cinema have played a role in developing and maintaining the transwomen visibility in mainstream society, and understanding of transwomen issues. The stereotypes could have negative impact on the attitudes of audience towards transwomen, which could root to the dynamic and multidimensional issues of social exclusion. Thus, Tamil cinema has played a significant role for the misrepresentation and stereotyping the image of transwomen. However, neither filmmakers nor Central Board of Film Censors take the responsibility for the transwomen misrepresentations by stating the reality of transwomen lives in society. Hence, the filmmakers have to be sensitised over the lives and rights of the transwomen community and a comprehensive measure should be taken at the micro and macro levels in society to increase the social exclusion of transwomen community.

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